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Affectionately
Christ. H. Anderson



Engraved by J. Horsburgh from a Daguerreotype

Affectionately
Christie Anderson





THE LIFE AND LETTERS

OF

CHRISTOPHER ANDERSON,

AUTHOR OF "ANNALS OF THE ENGLISH BIBLE,"
"THE DOMESTIC CONSTITUTION," "THE NATIVE IRISH," ETC.

BY HIS NEPHEW,
HUGH ANDERSON.

EDINBURGH: WILLIAM P. KENNEDY.
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PREFACE.

THE writer has no other apology to offer for presenting the Life and Letters of his venerable and beloved relative to the public, than his *belief* that so disinterested and useful a career deserved a more extended and permanent record than the pages of a monthly periodical afford,—and his *hope* that the record might become useful in inducing others to pursue the same high-principled and self-denying course in the service of God.

From the suspicion of partiality, or the charge of incompetency, the writer will say nothing to vindicate himself, but leave the reader to judge. He did not rashly enter on the task, or hastily perform it. It was not till repeatedly urged by some old friends of Mr. Anderson, who wished to see a Memoir of one they had loved so long, that he thought of attempting it, nor did he take up the pen till he despaired of seeing another more competent for the work undertake it. Having now “done what he could,” he has no wish to shrink from the responsibility attaching to it, or to deprecate fair, though severe criticism on the manner in which he has performed it.

The writer has to acknowledge with thanks the kindness of Mr. Anderson’s Executors in placing his correspondence and

other papers at his disposal, and of those friends who have allowed him the use of Mr. Anderson's letters for this work. How much the correspondence has augmented his interest in the volume, every reader will own ; how much it has lightened his task, the writer gladly confesses.

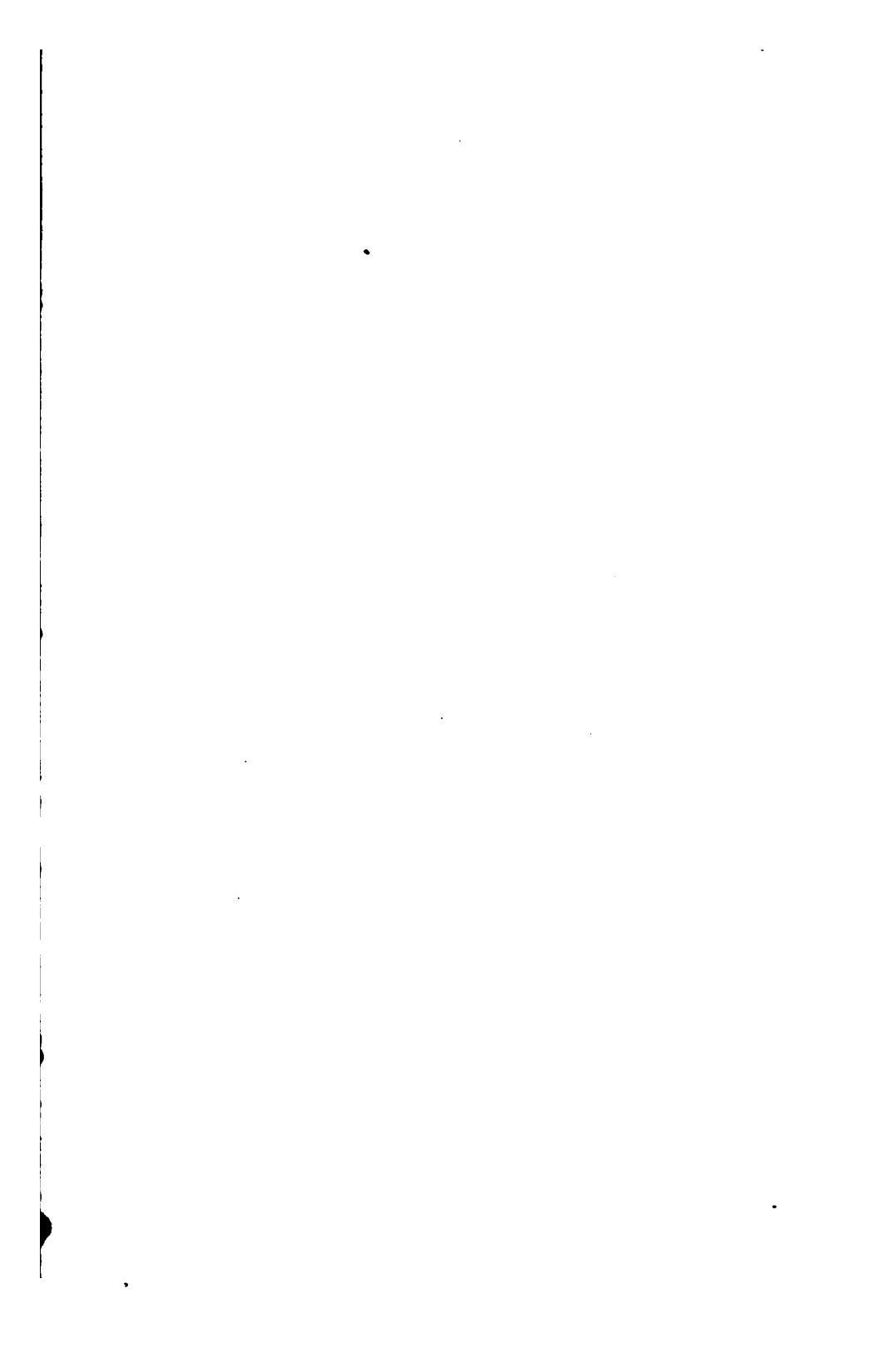
He has only to pray that all who read, but especially the rising ministry in our Churches, may derive many instructive lessons from their perusal of the "LIFE AND LETTERS OF CHRISTOPHER ANDERSON."

BRATTON, WILTS, *December* 1853.

THE LIFE AND LETTERS

OF

CHRISTOPHER ANDERSON.



LIFE OF CHRISTOPHER ANDERSON.

CHAPTER I.

HIS BIRTH, PARENTAGE, EDUCATION, CONVERSION, AND EARLY
CHRISTIAN EXPERIENCE.

CHRISTOPHER ANDERSON was the youngest son of WILLIAM ANDERSON, Ironmonger in EDINBURGH, by his second wife, JEAN MOUBRAY. He was born on the 19th February 1782, in the West Bow of that city. "To us as a family," he was wont to say, "God has been gracious beyond all reckoning." A brief review of the history of that family for two generations, as illustrative of "the genius and design of the Domestic Constitution," may perhaps be interesting to some readers.

ROBERT ANDERSON, the grandfather of the subject of this Memoir, was born about the beginning of last century. The family to which he belonged had resided for many generations on the estate of Pittencrieff in the neighbourhood of Dunfermline, from whence a branch of it came to Edinburgh about the same time. He was educated for the ministry of the Church of Scotland; but while studying the Word of God, he was brought to a knowledge of the truth, and soon after to a conviction of the unscriptural constitution of the Church, as by law established; he therefore resigned at once its membership and its ministry. He then united himself to a small body of evangelical dissenters, (if he was not one of the original mem-

bers of it,) known as the "Old Scotch Independents," of whom a few congregations yet remain in Scotland. In Edinburgh they met in the Candlemakers' Hall, and had elders who pursued their secular callings through the week, and "spoke" at their meetings on Lord's-days. The celebrated David Dale of New Lanark was an elder of the same body in Glasgow, and was wont to preach in the Candlemakers' Hall when visiting Edinburgh on business. But though Robert Anderson declined the ministry and entered on business as a drysalter, he was ever a student of the Word of God, as the marginal references and notes on his Latin Bible in his handwriting shew. In 1742 he married Alison Pringle, daughter of Captain Pringle of Spylaw. "She was a sincere, frank, and upright Christian, having an uncommon aversion to everything that had the least appearance of dissimulation or equivocation. She was a kind, affectionate mother, and was ever more anxious about our wellbeing in another world than in the present." Her eldest son JAMES, who thus writes, died in 1764, at the early age of twenty-two, leaving behind him some memorials of his ingenuity and skill, and a short autobiography, which gives a pleasing impression of his unaffected piety and tenderness of conscience. His younger brother WILLIAM, the father of Christopher, was born in 1744. Though, like James, of weak constitution, he was able to attend school with little interruption, and received a sound mercantile education, which he afterwards extended by cultivating some acquaintance with the Hebrew and Greek languages.

He was early apprenticed to Mr. James Grant, Ironmonger, to whom he was successively manager, partner, and successor in the business.* This was a connexion which had as happy an influence on his spiritual as on his temporal prospects.

* Mr. Grant was for some time a magistrate of Edinburgh, and was once elected Provost of the city, but as attendance at the High Church, then the seat of a non-evangelical ministry, was required of the chief magistrate, he declined the office, and offered a cheque on his banker for the amount of fine levied in such a case.

He married in 1767. His wife, Agnes Greig, belonged to a seafaring family of Inverkeithing, distinguished alike for its piety and the enterprise of some of its members in their dangerous profession. One of them, Samuel Greig, cousin-german to Mrs. Anderson, left the British navy on the peace of 1763, and entered the Russian service, in which he quickly rose to the chief command, and from the reform he effected in every branch of that service, and the efficiency to which he raised it, Admiral Greig is often styled in history the Father of the Russian Navy. His mother's supplications on his behalf had followed him in that career, so perilous to piety, and she lived to hear from his lips, on a visit he paid her, late in life, that he had not forgot a father's instructions or a mother's prayers. His son followed his father's profession, and was some time ago Admiral of the Black Sea Fleet.* His youngest daughter was married to Dr. Paterson, late of St. Petersburg.

Mrs. William Anderson was a woman of great piety, and of keen, perhaps morbid sensibility. She was the mother of five sons, four of whom reached manhood. The death of John, an interesting child of four years of age, so deeply affected her, that she soon followed him to the grave in 1777, at a com-

He was a Christian of no common piety. Warmly attached to the Church of Scotland, of which he was an elder, he was ever "a lover of good men" in every circle. Possessed of a competency, he early retired from the active share of his business, and gave himself to benevolent pursuits and meditative habits. Delighted with the Old Scottish melodies, but disliking the words to which they were set, he composed some sweetly plaintive experimental hymns, to be sung to them. These are now little known, but one of them having found its way into almost every selection of hymns for public worship, will not soon be forgotten. Few of those who sing it now know anything of the author of

"O Zion, afflicted with wave upon wave,"

or that its numbers were strung while he was listening to the rich melody of "The yellow-hair'd Laddie."

* Robert Borthwick, Admiral of the Baltic Fleet at the same time, was a nephew of Mr. William Anderson, and had been apprenticed to him; but preferring a seafaring life, he got an introduction from his uncle to Admiral Greig, and rose to the highest rank in the Russian Navy.

paratively early age. Left thus with four very young children, Mr. Anderson, in the hope of having one that would assist him in bringing them up, soon married again. But the health of his second wife was more delicate still than that of his first. After giving birth in rapid succession to three children, two of whom died in infancy, she was so enfeebled as to be laid aside from all active exertion for the welfare of the family. The youngest and only surviving child was CHRISTOPHER, the subject of this Memoir. His mother was the daughter of Christopher Moubray, cashier of the Friendly Insurance Company in Edinburgh. Her father and mother were both righteous before God, though their piety was of the old Presbyterian kind, somewhat austere, and dreading change. The Moubrays were one of the numerous Norman families which found their way into Scotland from the south, in the reigns of David, Alexander, and James the First, and retained to a late day a dash of the lofty bearing and sense of superiority which distinguished that stock. Something of this family temperament might be traced in Christopher's mental constitution.

Being of delicate health, and his mother's only surviving child, his parents were exceedingly anxious that his life should be spared. By the advice of the family physician, and others who were consulted, he was sent, when quite young, to the country, to be brought up as a hardy cottage child. To make the change and its privations easier for him, his brother Charles, about six years older than himself, was sent along with him. A pious cottager* at Polton, near Lasswade, a few miles from Edinburgh, received the boys under his humble roof, where, faring with his own children, they grew up strong and healthy. The cottage was lately standing, and was then the last of its ancient kind in that neighbourhood. The fireplace of the *ha'*,

* This good man lived to a very advanced age, occupying the same cottage till his death. His name was William Paterson. His son, James Paterson, late Road Surveyor for Forfarshire, disputed with Macadam the original discovery and application of the new system of road making.

or outer apartment, was spacious and seated all round, the fire being contained in a grate in the centre. In that "ingle-neuk" many a winter night sat the Edinburgh boys, with their country companions, conning the lessons of the following day. The day-school at Lasswade was a very superior one, and was then taught by Mr. Hume, who was not only a good classic himself, but famed for turning out very proficient scholars. The elder brother Charles was one of three who always retained their place at the head of the school in the Latin and Greek classes. One of these, whose name the writer has forgot, was a professor in the University of St. Andrews, and the other, the late Dr. Scott, minister of Corstorphine, well known for his attainments in Oriental literature. Christopher, though never fond of the study of languages, or very proficient in any but his own, was eager in his pursuit of general knowledge; and the sketches and commonplace books which remain shew that geography and map-making were favourite studies. To the close of life, topography and geographical history were full of interest to him, of which he has left many memorials among his papers.

Whether he returned to town with his brother in 1791, or continued some time longer in the country, is uncertain. The latter is the most likely. It was not till 1796, when just fourteen years of age, that he was apprenticed to Mr. John Muir, Ironmonger, Royal Exchange, two of his elder brothers being already engaged with their father in the same trade. His indenture bears date 7th February 1796, and engages that he shall serve five years, but, with the consent of his master, who discharged his indenture with honourable notice, he left the ironmongery business early in 1800, and entered as junior clerk the Friendly Insurance Office, an old and successful company of Mutual Insurance on a peculiar plan. His maternal grandfather was cashier, and a considerable proprietor of its stock, and naturally wished to unite him with his own son in the management of the Company's concerns when he withdrew

from it. He engaged to serve in a subordinate capacity for the term of four years, after which it was hoped he would be able at once to take the office of secretary, and eventually that of cashier to the Company when his uncle retired. But God designed him for another sphere.

When Christopher returned from the country, he attended with his father on the humble ministry of the congregation assembling in the Candlemakers' Hall. But the discourses of William Cook, a worthy but uneducated man, were little calculated to attract or retain their hold of young and inquiring minds. One by one his brothers had left in search of something more interesting and adapted to their spiritual wants, and Christopher was not long in availing himself of his father's permission to accompany them to the Scotch Baptist Meeting-House, Richmond Court, or to the Circus, recently opened for public worship by Mr. Robert Haldane. The choice in his case, indeed, was the result of mere taste, not of religious conviction of any kind. He was naturally of an impulsive and fearless disposition, with a strong dislike to whatever was deceptive, and impatient of anything that was doubtful. With a more than usual aversion to hypocrisy of every kind, he never made the smallest pretence to religious feeling as long as he was conscious he had none. Till he could *enjoy religion*, he was determined to *enjoy the world*, and went as far in gratifying his taste for the gaieties of life as his place in a well-ordered religious family would permit. Whilst his walk was "after the course of this world," he needed no prompter to its pleasures. He was then, as afterwards in a better cause, ever the *leader*, never the *led*. The early conversion of all his brothers had left him companionless in that course. One after another, and in the very order of their age, they had been called by divine grace to the possession of that truth which weaned them from the pursuits that continued for some years longer to charm their youngest brother. He owned in a letter

to Charles, with whom in boyhood he had spent most of his time apart from the others, that while they must have exercised an influence on each other, and ~~that~~ for evil, he was unconscious of it. "My delight in folly," he adds, "was my own choice. The lengths I went in the country were trivial compared with those I went in town, when your example was removed from my sight. But God had mercy, and I cannot prevent astonishment when I look back." In the country, rural fêtes, where music and dancing formed the chief attractions, in both of which the elder brother was an adept, and the younger a devotee, had been eagerly frequented. In town, where the accompaniments are less harmless, these gratifications were no less keenly sought after and indulged in by Christopher, whose love of music became an absorbing passion.

It was scarcely possible that, surrounded as he was with all the circumstances favourable to early piety, he could be altogether free from convictions of sin ; but the ministry he had hitherto attended was not calculated to deepen these. When, however, he accompanied his brother James to the Circus, he met with a mode of address which at once arrested his attention. More direct in their appeals to the conscience, the preachers there seemed to their young hearer to be reasoning with him alone. Divine truth laid hold of him more closely. Ever in earnest himself in all his pursuits, he saw that these men were in earnest too, and about matters of infinitely more importance than those to which he had given himself. Rowland Hill of London, Little of Birmingham, afterwards of Perth, Burder of Coventry, Roby of Manchester, Griffin of Portsea, Bogue of Gosport, Parsons of Leeds, with others from England, and more frequently Greville Ewing and John Aikman, lent their occasional services at that time in the Circus ; but it was the preaching of James Alexander Haldane, the pastor of the church, that produced the strongest impression on Christopher's mind, and if not the direct means of his conversion, contributed more than anything else to that important event. He had

been taught by his father and elder brothers, from childhood, to take notes of the sermons he heard, which were compared in the evening of the Lord's-day with their own, and enlarged, while his parent's remarks on them formed a part of the religious instruction of his early home. The task of reporting the sermons of William Cook at the Candlemakers' Hall was often, no doubt, a tasteless one, addressed as they were exclusively to a state of mind of which he had no experience. But the practice itself was excellent, and he continued it voluntarily under the Circus preachers, when parental authority in the matter was withdrawn. The very act of recalling the rousing appeals to which he there listened, and committing to writing as much as he remembered of them, could hardly fail to make some impression on a mind like his, which either engaged in a subject heartily, or as heartily threw it aside. In the early part of 1799, when about seventeen years of age, he was sometimes alarmed at the course he was pursuing, and shuddered at the thought of where it must end ; but would not allow himself to think long enough on the subject, lest it should cost him those pleasures which he knew to be inconsistent with a godly life. Returning late one evening of the following summer from a concert of music, an amusement in which he took great delight, he was suddenly and strongly impressed with a sense of the vanity of the world and all its pleasures. From that hour he resolved to "seek after God ;" nor was it long till he found Him. The impression remained in all its force, and the resolution was adhered to, till he could write in the book in which he kept notes of the sermons he heard :—"Thursday 3d, or Friday 4th July, I began first to know, in some small measure, my interest in the Redeemer and the joys of religion, but fell off towards the middle of the next week. On Tuesday 16th, I recovered by the help of the Lord, to my great joy, from the lethargy into which I had fallen, and continued happy until that day eight days, when I was again drawn away by the snares of Satan, the temptations of the world, and the deceit-

fulness of my own heart. To my great shame, I have committed the sins of lying, unbelief, carelessness about eternity ; but eternal thanks to my dear Redeemer, who has recalled me from my former stupidity, and made me see the riches of His grace, His will and power to save, as well as, in some degree, my hardness of heart and rebellion against the kindest of Saviours, and the most loving Lord. O do Thou in mercy, my Father, ever keep me from falling from that joyful hope of eternal life, for without Thee I can do nothing. . . . O Lord, keep me ! O Lord, guide me ! I am happy in Thy communion. I have no pleasure in this world of vexation and vanity when Thou art with me. Oh, then, do 'Thou in mercy keep me from offending Thee, and afterwards receive me to Thyself and glory, for Jesus Christ's sake.—Amen. Aug. 2."—Repeatedly has he stated to Christian friends that in his case the sensible transition from darkness to God's marvellous light, from the spirit of bondage to the spirit of adoption, was nearly instantaneous. In less than one hour he was conscious of the change, and was seldom afterwards troubled with doubts respecting its reality.

Soon after this he applied for communion with the church meeting in the Circus. It was natural that a sense of the benefit he had there received should attach him to the ministry of Mr. Haldane, a ministry which he considered the most useful with which Edinburgh was then favoured.

In the winter of 1800 he occasionally fell into the society of pious students from England, both of the Independent and Baptist persuasion, who were completing their studies at the University of Edinburgh. With two of the latter he contracted a friendship which exercised a considerable influence on his future course. Conversing with them on the nature of Christ's kingdom, his attention was again drawn to the subject of Christian baptism ; for previous to this he had been convinced that the ordinance ought to be administered to believers only, and would have followed the example of three of his brothers,

who had been baptized and united to the Scotch Baptist Church, had he approved of their views of church government, and the ministry of the Word. But now, sympathizing with the view he got of the English Baptist Churches, and hoping one day to enjoy fellowship with them, he was baptized by one of his new friends in March 1801, along with several females, also members of the Circus Church, who had for some time cherished the same convictions of duty.

It is painful to have to add, that those baptized were immediately excluded on that account from communion with the church of which they were members ; and though two of the females made frequent application for re-admittance, their suit was rejected, except on the condition of renouncing their views of believers' baptism.

Their fellowship with a Christian Church being thus dissolved, and the yearning desire for communion still cherished, the separated few resolved to meet together for prayer and conference every Wednesday evening. For a while they felt very happy in this substitute for what they had been deprived of. But shortly after, (May,) the students from England had to leave, and they began to feel their desolate condition. They had promised to awaken the sympathy of the Churches in England on their behalf, and by sending a preacher, endeavour to raise a cause in Edinburgh. Accordingly Mr. William Gray* was prevailed on to spend the following winter there, to preach the Gospel and baptize such believers as offered themselves, but to avoid a proselytizing spirit and conduct. Mr. Gray was a student at Bristol College, and had accepted a call to the pastorate of the Church at Bratton, Wilts, but obtained its consent to spend the winter in Edinburgh. He was supported there by the few to whom he ministered, while his travelling charges were paid by a few friends in Bristol.

The letters of Christopher Anderson, during the summer pre-

* Long afterwards the respected Baptist minister of Chipping-Norton and Northampton.

vious to Mr. Gray's arrival, shew that the little band continued to meet on Wednesday evenings for prayer, and united their contributions for future necessities. He was the only one among them who could engage in prayer, and though only in his twentieth year, seems to have been very acceptable to them in his hortatory and devotional services. A few extracts from his letters may afford an idea of his feelings and prospects at this time.

"*4th July, 1801.*—We are like a few sheep in the wilderness, but as the friends were anxious to continue to meet once a week, I had no objections. Upon the whole, I do not think things look a bit worse. We are far from being persecuted,—rather the opposite; I do not know from what motives, I believe they are not bad ones. . . . My dear brother William, who was ill when you were here, is now made a partaker of that incorruptible inheritance which is reserved for *us* also, if we continue faithful unto death. He died on the 6th of June. His latter end was a most beautiful example of that full assurance of hope. He spoke with the greatest composure, and sometimes rapture, of the sufficiency of Christ's atonement, and his taking away the sting of death; how different from the death-bed of a sinner, and what a powerful evidence of the truth of Christianity!*

* William Anderson had been brought to the knowledge of the truth in early life. While yet a youth he joined the Scotch Baptist Church, of which he proved a useful member. Long was his name fragrant, and his memory blessed among the poor of that flock, to whom he seemed an angel of mercy. His visits to them indeed were short, but not far between, full of spiritual instruction and comfort. His conversation was ever with salt, and ministered grace to the hearers. Of a cheerful disposition himself, his presence seemed to inspire happiness everywhere. His sun went down while it was yet day, at the early age of twenty-seven; but its setting corresponded with its shining course. No cloud obscured it. In full assurance of hope, while others mourned and wept, he sang and triumphed. As his wife and brother watched his dying bed through the last night of his pilgrimage, "Sing me," said he, "one of the songs of Zion." They attempted his favourite hymn. "In all my troubles sharp and strong," &c., but ere they reached its close, their feelings overpowered, left him to sing the last complement alone, and in a few hours his spirit rose from its "anchor-hold" amid the swelling billows of life to its haven of

As to myself, I feel sin to be my *greatest* burden. No doubt present prospects have a considerable effect upon my spirits, so that I sometimes ardently long for the new heavens and the new earth, but patience must have her 'perfect work.'"

"25th September.— . . . Brother Cox,* in his last letter to me, proposes, on coming here, to preach and teach alternately. Brother Gray's coming does away with this partly, but I wrote him that it could easily be settled after he came." After alluding to some unpleasant strife in one of the churches, he adds, "These internal commotions in churches make the godly, who have no part in the fray, weep, and the world laugh. O the blessedness of a hope beyond the grave, by which we can pry into an *innumerable* company who are of *one* heart and *one* mind!"

Under date 17th November, he notices Mr. Gray's arrival, and expresses his ardent wish for his success. The congregations were small, especially in the morning, and seldom exceeded a hundred persons, while often there were not more than twenty in all. Nor will those wonder at this who know the locality of their place of meeting, and the strong prejudices which must *then* have been aroused at the very name of Baptists. The only people so called were the Scotch Baptists, then under the eldership of Mr. Archibald Maclean and Mr. Henry David Inglis, assembling in St. Cecilia's Hall, not one hundred yards from the Masons' Hall, Blackfriars Wynd, where our young friends met. And there can be no doubt they were looked on with some suspicion by these, as these were, by their Presbyterian and Independent brethren around.

Mr. Gray, though assisted by Mr. Cox, who occasionally preached for him, was very soon discouraged. As the spring of 1802 advanced, it became evident that his youth and inex-

rest above. He left a young widow and infant daughter, of whom more will be said hereafter.

* The late Dr. Cox of Hackney, one of the students above mentioned, and then only nineteen years of age.

perience would never overcome the difficulties of his position. It would have been advisable, at the expiry of his engagement, for them to have fallen back on the plan at first proposed, of getting experienced and esteemed brethren from the south to supply them for six weeks, or two months at a time. This had been done at the Circus with great success, but Mr. Robert Haldane's heavy purse and powerful influence were *there*. *Here* were but a light treasury, and influence that reached not beyond the home circle of a few obscure individuals. Accordingly the design fell to the ground, and "all this died away." Mr. Gray left in the beginning, and Mr. Cox in the middle of May. The hall was given up, and the small but firmly united band were content to meet, as before, once a week at the house of one of their number. "A trial has been made," writes Mr. Anderson, on the 29th May, with a kind of melancholy resignation, "without effect, and we are in the same state as we were this day last year. Well, I hope we have been in the path of duty, and had the glory of God at heart. The Lord's time, it would appear, is not yet come. Blessed be His name, although church ordinances are the *ordinary*, yet they are not the *only* means whereby He invigorates and animates His people. The spiritual comfort of His children does not *depend* upon them. Yet I long exceedingly to be in a situation where I could observe those things my Redeemer hath commanded, and shew that my faith is an operative principle."

Some time before this, a similar attempt was made to establish an English Baptist Church in Glasgow, under the conduct of Mr. James Lister, so long the pastor of the Baptist Church, Lime Street, Liverpool. But though it appeared to get on for a while, it was only by a mutual compromise of some principles by its members, which was soon broken through, and the church was dissolved. All that, too, died away, and it was long before a similar attempt was made with better success in that city.

Meanwhile, having lost all hope of a church, according to his

mind, being raised in Edinburgh, Mr. Anderson did not sullenly refuse the advantages which the ministry of such a man as James A. Haldane supplied at the Tabernacle. He ever considered him as the most powerful and effective preacher in Edinburgh ; and, like Dr. Stuart, longed for the day when he should see eye to eye with himself on believers' baptism. His admiration and esteem for his former pastor will be understood from two quotations from his letters written about this time. Under date 13th Dec. 1803, he writes :—" Mr. James Haldane is amazingly improved in preaching ; you would be astonished to hear him ;—methodical—scriptural—pathetic. Really there is no one here in my opinion to be compared to him, or from whom I receive such instruction and comfort. His zeal often reproves me, and the progress he is daily making in divine knowledge is observed by many, by all indeed who attend seriously to such things. He has behaved always very affectionately to *me*, to *all* of us indeed. His conduct in our business, I am persuaded, originated wholly in a misunderstanding."

Again, under date 6th March 1804, he writes to a correspondent who had spoken lightly of Mr. Haldane's labours :—" Mr. James Haldane is a man disinterested in the highest degree, who is willing to become the *servant of all*, provided he be but useful, and I cannot but express my surprise that you should be ignorant of the actions and character of such a man. He intends itinerating this summer again, which, for my own sake, I am sorry for." From frequent notices, such as these in his letters, and notes in his Journal, he seems to have attended closely at the Tabernacle till he left for England.

A few extracts from his Journal just mentioned will now be given :—

"*Sept.* 6, 1801. — Lord's-day. — Mr. Innes of Dundee preached from Psalm cxlvi. 10. A little cast down that I have no opportunity at present of commemorating the dying love of Jesus. O Lord ! lead me in the way of understanding, and guide my feet in the way of peace.

"I would earnestly desire that the Lord would in future enable me to speak less of the faults of others, and never bring a railing accusation against any. May I take more heed to my own ways, and not endeavour to take the mote out of my brother's eye, while the beam is in my own.

"*Sept. 8.*—Experienced a most pleasing sense of my acceptance in the sight of God, through the imputed righteousness of Jesus my Redeemer. Bless the Lord, O my soul, and forget not all His benefits.

"*June 6, 1802.*—This day last year, my dear brother William entered the Eden of rest, the presence of his God, and with regard to him, mortality was swallowed up of life.

"*Aug. 16.*—For some time past I have had a weakness, accompanied with pain in the back and side. . . . Above every thing, O Heavenly Father, I desire that thy dealings with me may have a sanctifying tendency. When I consider my comfortable situation, and the inferiority of my sufferings to my sins, nothing strikes me more than the long-suffering of the Lord.

"*Sept. 29.*—I never recollect of being more sensible of my own inability and ignorance than I am just now. Have sometimes thought that a weak dull creature like me can be of little or no use. Friends may say, Oh, it is proper you should feel in this way, but the Lord can perfect strength out of weakness. No doubt this is true; He has done it in many instances, to encourage us to trust in His strength, but it requires strong faith to believe He will do it in my experience, and glorify Himself in me.

"O Lord, I am oppressed; undertake *Thou* for me!

"*Oct. 30.*—Wherefore do the Lord's people at any time apostatize from Him, or backslide? They want pleasure. It is pleasure they are seeking."

The following early notice of one in whose friendship he enjoyed much, and who lived to pay the last tribute of that friendship by preaching his funeral sermon, will be deemed

interesting. It occurs in a letter, dated 30th April 1803 :—
“ Mr. Ralph Wardlaw’s chapel in Glasgow was opened lately. You recollect we did not think much of him the first time he was in Edinburgh. But since then he has risen in the estimation of every one, deservedly I think. The last time he was in town I liked him vastly. The Tabernacle people and he are upon the most friendly and intimate terms.”

In December 1804, Mr. Anderson’s excellent father died. The prayers of that venerable man had been heard, and his example and instructions blest to his family ; his five sons, now all grown to manhood, having, one after another, followed his faith, and afforded him the satisfactory assurance, ere he went down to the grave in peace, that the God of his fathers was the God of their succeeding race. When Christopher, the youngest, was baptized, an event which took place before the death of William, Mr. John Campbell, the well-known minister of Kingsland Chapel, and missionary explorer in Africa, but at that time engaged in business in Edinburgh,* came across from

* Mr. Campbell had been in habits of kindest intercourse with all the junior members of Mr. Anderson’s family, and won their confidence by his affectionate interest in their spiritual welfare. A pleasing instance of this deserves to be recorded for its own sake, though it does not relate to the immediate subject of this Memoir. JAMES, an elder brother of Christopher, had lately been apprenticed to a surgeon in Edinburgh ; when returning home very late one night, he suddenly and unexpectedly found his arms locked in those of two girls of the town, who sought to persuade him to accompany them. Without disengaging himself from their too familiar hold, he addressed them in accents of pity and kindness :—“ Oh lasses, this is a sad life you are leading ! Are you not ashamed of it ? Do you know where it will bring you ?” One of them angrily loosed her hold, and went off, abusing him in very profane language ; the other began to weep bitterly, and on being further entreated to think of her ways, and return to the Lord, she professed her willingness to do so, if she had only a refuge from her present course, but every door, save that of infamy, was shut to her. By this time they had reached his father’s house, and the young man, touched with her story, yet knowing not well what to do, directed her to a decent lodging-house, gave her the means of paying for her night’s lodgings, and requested her, if sincere and constant in her resolution, to meet him next night at a particular spot, and he would then inform her if any thing could be done for her. Next morning, after a night of but partial rest, James, who felt his kind feelings had brought him into an awkward predicament,

his shop, which was nearly opposite Mr. Anderson's, to condole with him on the *apostasy* of his children, as he called it,—four out of the five having become Baptists. “No, Johnnie,” said the good man, “rejoice with me rather that all my children are now the sons of God.” His youngest son, in writing to a friend in England, thus mentions his loss. “Since you last heard from me, I have been deprived of the counsel and affectionate solicitude of a Christian parent. You notice the word *Christian*. *That*, indeed, I now know makes a material alteration in the sentence, and you know, that if there was hope in his death, the grave cannot possibly intercept my view. His complaints were dropsical, and issued in serous apoplexy, consequently he was subject to drowsiness, and occasionally to depression of spirits, —yet a while before his death, when under such a load of

and afraid to say anything about it to his father, whose prudence and sense of propriety might be alarmed by such a story, betook himself to one who, he knew, would sympathize with him in his difficulty, and bring him out of it. Mr. Campbell remembering that there was a poor but pious old woman living by herself at the head of a *close* in the Grassmarket, who might be induced to take the wanderer in for a few days, till some more permanent situation could be found for her, advised James to keep his appointment, and promised to be at hand to join them, if the young woman was found adhering to her good resolutions. Everything succeeded according to their wishes. The young woman was more than willing to leave the paths of sin; the old disciple was delighted with the opportunity of being useful to a returning wanderer, and gladly received her into her humble abode; there, by honest industry, the poor girl supported herself in part, till a situation was found for her as house-servant, which she filled with credit to herself, and satisfaction to her employers.

Others were soon found who professed the same willingness to be reclaimed, if only sheltered from want, and the sneers of the more hardened; and the same good woman was ready to receive them, but the rudeness and insubordination of some of her inmates soon obliged her to decline the task. This led Mr. Campbell, with those who acted with him, to take other measures to secure an object so desirable. Such was the humble but interesting origin of the Edinburgh Magdalene Asylum, to which Dr. James Anderson, in after life, was the consulting physician, and in the prosperity of which he ever took a deep interest.

The above account of the origin of this Institution is not contradicted by Mr. Philip's account of it in “*The Life and Times of John Campbell*,” but merely supplements it. The writer's authority for it is one of the Doctor's brothers.

oppression as, we thought, prevented utterance, he looked up complacently and said,

‘ In dwellings of the righteous,
Is heard the melody
Of joy and *health* !’ *

alluding to heaven. He was a man of very few words, but has left forty years of unostentatious liberality, and the patience of hope to speak for him. During that time, if not longer, he has been a member and deacon of the Independent Meeting here in connexion with Mr. Dale’s Church.”

Soon after the death of his father, with whom he had resided, he took a house and furnished it. It was not with a view to his settling down in Edinburgh, but to be a home to his sister-in-law, Mrs. William Anderson, who had kept his father’s house from the death of her husband to that of her father-in-law. He was now preparing to leave for England, there to study for the ministry, if not for the missionary office, and might soon be called to bid adieu to his country for life. The steps which led to this change will be the subject of the next chapter.

* Scotch metrical version of Psalm cxviii. 15.

CHAPTER II.

HIS STUDIES AND FIRST LABOURS IN THE MINISTRY.

WHEN Mr. Fuller made his first visit to Scotland in 1799, it was soon after CHRISTOPHER ANDERSON had come to a knowledge of the truth. The impression made on his mind by that powerful pleader for the Baptist Mission in India was indelible. He was then in his "first love," and a desire to be engaged in the work of the ministry among the heathen began to rise in his mind. After his baptism, he felt himself more allied to that mission, and as he accompanied his friends in their evangelizing visits to the villages around Edinburgh, he longed to be similarly engaged in the villages around Serampore. Every thought he cherished, that he too should one day preach the Gospel, was invariably connected with the mission in India. The *Missionary Magazine*, edited by Greville Ewing, was constantly read in his father's family, and soon after, the "Periodical Accounts" were also received and eagerly perused. These fanned the flame of his zeal, which, however, he kept long concealed from the knowledge of others. Before he had spoken to any one on the subject, he made the following entry in his private Journal, under date 20th August 1801:—"I have for some time past had a great desire to be entirely employed for the glory of God; . . . and if it pleased the Lord to make it appear my duty, I should like to go out and join Messrs. Carey and Thomas in their labours in the East Indies. Whether this desire may continue or not, time will shew; but as the Lord has given me *to will*, (as I trust He has,) perhaps He may open up a way for me *to do* likewise." He had not

communicated his desires to any one, till a friend, unconscious of what was passing in his mind, had first suggested the ministry to him. Many letters had passed between them ; but it was not till October 1801 that any allusion was made either to the mission or the ministry. In a letter of that date, in answer to his friend's suggestion, he writes :—" As for going out to India, I have had thoughts of it, but two things prevent me from encouraging the idea : 1st, I want more of the Christian experience necessary for a missionary ; 2^d, My present situation. I see plainly, with regard to church matters, it is incumbent on me at present to stay here. Whether the Lord will remove these obstacles He only knows ; but as far as I know my own heart, no worldly motives would ever influence me. If, in His providence, He should ever shew me that my poor assistance was needed at Serampore, I should rejoice in it. But ah, brother ! this is perhaps talking of a day I may never see."

Again, in his private Journal, of date 6th June 1802 :—" Still my attention is bent upon India. When I sit down and seriously consider what it will be to part with father, brothers, sisters, and friends in Christ, the fellowship of Christian brethren, and the house of prayer, I am ready to think it difficult. But, O my soul ! look beyond the grave. We shall meet again, and it is but parting a little sooner. Fit and prepare me, O my God and Saviour, for all that Thou hast prepared for me, and direct my way to India if consistent with Thy will. May my eye be single to Thy glory, and my desire be to proclaim peace through the blood of the cross to the perishing heathen."

"*July 15.*—Upon serious consideration, the *end* I have in going to India, is the glory of God in the salvation of sinners ; the *motive* by which I am actuated is the love of Christ ; and my *hope of success* arises from God's choosing the weak things of this world to overcome the mighty.

"Most of my relations being now acquainted with my desire to become a missionary, except my father, I was afraid he might hear of it from some other quarter, and felt uneasy to tell him

of it myself ; but as I had expressed it in the beginning of this Journal, (20th August 1801,) I asked him to read it. Which when he had done, all he said was, 'He did not know what to say of it.'"

In this state of mind, we may imagine how eagerly he looked forward to Mr. Fuller's second visit to Scotland on behalf of the mission. This took place in September following. He had an interview with him, but all that is known of its result is from a short entry in his Journal:—"I have had the pleasure of half an hour's conversation with Mr. Fuller this forenoon, and am now rather more at rest, having told him my anxiety to be engaged in the Lord's service rather as a missionary, and, as such, in the East, under the Baptist Missionary Society, of which he is secretary. O Lord ! may every step I take towards this desirable object be in Thy fear, and accompanied with an increase of humility, and of that *poverty of spirit* which is inseparable from the hope of heaven."

It is evident that Mr. Fuller had encouraged him to cherish the hope of being engaged in the work of the mission, as he was afterwards more open in expressing his resolution to devote himself to it. The following is from his Journal:—

"*March 9, 1803.*—Although I have not these several months noted the state of my mind respecting a missionary life, it is not because my anxiety to be engaged in such a way has decreased—far from it. I feel that desire growing more and more into a settled resolution. While I acquiesce in the purposes of the Almighty, and would shrink from the idea of opposing them, yet, as in this instance I am not conscious of doing so, O that God would open the way for me to reach Hindostan !

"My brother James intends to inform Mr. Moubray of my intention to-morrow or next day. Perhaps this is one step towards the accomplishment of my wishes. I have acknowledged Thee, O Lord, in it ! Do Thou enable me to add to my faith fortitude and perseverance, and prepare me Thyself for the dangers and toils of a missionary life !"

In the month of April, shortly after his brother had acquainted Mr. Moubray with his desire, he formally gave in the resignation of his office in the Friendly Insurance, which, however, could not be accepted till the following year. The step seemed so unaccountable to some, that he was blamed for rashness and enthusiasm ; but the amount of the sacrifice he made, and his motives in making it, will be estimated best from his own words. Some months before, 1st January 1803, he thus writes :—" As to my future conduct, accept my kindest love for your good advice, and the interest you take in my welfare. My engagement in the Insurance Office does not close till more than a year hence. Were I to continue in my present situation, I should in all probability succeed to an income of £300 or £400 a year, but this is of no account in my estimation, when compared with being more immediately employed in the service of Christ. . . . I would fondly hope the Lord may one day call me, though a poor weak instrument, to declare the riches of His grace. Meanwhile, all my spare time I shall endeavour to improve in reading the Scriptures and study. These, I assure you, are my sweetest hours. . . . In short, the height of my ambition is to serve God in the gospel of His Son, but *when*, *where*, or *how*, I do not fully see. Perhaps the Lord will make my way clear in the course of this year."

The doubt started in this letter as to "*where*" he should serve in the ministry, arose from the strongly expressed opinion of his brother, Dr. James Anderson, and other medical men, that his constitution could not stand the climate of India. He now began to fear he was shut out from the missionary field. In a few months afterwards he writes to the same correspondent :—" 30th April 1803.—I have given in my resignation to the Insurance Office, wherever I shall be engaged, or however employed, although I fear it will be impossible for me to get away sooner than the spring of 1804, the expiry of my present engagement. As every day's continuance *there* seemed to

strengthen the idea that I was to continue for life, in the minds of those I am immediately connected with, (Cashier, Secretary, and Directors,) it was necessary that I should undeceive them, and inform them I did not mean to continue, that they may have time to look out for a successor, and make the necessary arrangements. . . . Emolument in this world I freely forego. The riches of it I neither have nor want, may I be but of some service to God before I go to the grave. I shall esteem this above gold, yea, much fine gold. Pray for me that I may be directed from above; that I may add to my faith fortitude, with the ornament of a meek and quiet spirit, which stands high in the estimation of our Lord. I still prefer India to any other field, were it not for my constitution, which I fear sometimes would not stand a warm climate. However, as long as I am in my present situation I cannot judge properly; at all events, I am in good hands, and I hope shall be directed aright for God's glory while my eye remains single."

In the spirit which dictated his conduct on this occasion, he stood firm through life.

About the same time he wrote to Mr. Fuller, offering himself for the mission, if eligible, and asking advice respecting immediate duty, at same time freely disclosing his circumstances and prospects. To this Mr. Fuller replied, that he ought not to move till the close of his engagement with the Insurance Office in 1804; that then, if in the same mind, he should be happy to receive a written application from him to lay before the Spring Committee Meeting, who, if all things were agreeable on both sides, would require his residence sometime at Olney with Mr. Sutcliff, to receive instruction, and to afford proof of his fitness for the work of the ministry.

Early in 1804 he made the advised application, but Mr. Fuller having heard in the meantime of the objections of his friends to his going to India, from the unfitness of his constitution to bear a tropical climate, wrote again to intimate his knowledge of this, but encouraging him to persevere in his

design of studying for the ministry, though it should have to be exercised at home,—“perhaps,” he adds, “at Edinburgh.” Whether this first started the idea in Mr. Anderson’s mind, or was merely the echo of his own, does not appear, but from that time the resolution seemed to be formed that Edinburgh, if not India, should be the sphere of his labour.

Soon after he had resigned his situation in the Friendly, he commenced a course of study during his spare hours. His progress, however, was small, as his time was restricted to a few hours in the morning. From 10 A.M. to 8 P.M. he was engaged at the office, and his evenings were required by his venerable father for social intercourse, his brothers being now settled apart, with families of their own. His maternal grandfather, who looked on him as his own child, had ever shewn an aversion to his entering on the ministry, and still more on the mission, and never spoke to him on the subject; but as the term of his engagement drew to a close, we find the following entry in his Journal:—

“*January, 1804.*—Mr. Moubray and I have had several conversations on the subject which my brother mentioned to him in March last. He is quite averse to it; seems to have no idea of the motives by which I am actuated. He saw I was determined, and has been looking out for a successor. I was glad to-day, when talking on the subject, that he appeared to have almost come to a conclusion. I hope I shall get away by June. I acknowledge Thee, O my God! for Thy goodness. I feel quite comfortable in what I am doing. I certainly have not been rash. It is two years and a half, if not more, since I first thought of being a missionary. The idea of leaving friends who are dear to me, has now become familiar; and if, accepted by the Society, I should prove useful to a single heathen immortal, I shall be happy. And could I assist in any degree in forwarding the translation of the Scriptures into another language, I should thank Immanuel for the honour conferred. It is an important step; overwhelming to me when

alive to all the difficulties of such a life. O Lord ! undertake for me, and guide me with Thine eye."

At length in July he got his accounts settled with Mr. Moubray, and soon after was released from the burden of his official duties at the "Friendly," when he gave himself up entirely to study. Though accepted immediately by the Baptist Missionary Society, it was agreed that he should pursue his studies during the following winter at Edinburgh University at his own expense, and at the close of the session in the spring of 1805, put himself under the direction of Mr. Sutcliff at Olney. He studied Greek under the private tuition of Mr. Wemyss, the classical tutor to Mr. Robert Haldane's students in Edinburgh, till the University opened in October, when he joined the Greek, Logic, Moral Philosophy, and Chemistry Classes. In regard to Greek, neither then nor subsequently did he attain much proficiency, and perhaps this inaptitude for the study of languages, if it interposed no check on his desire for missionary labour, may have reconciled him to another sphere, where the deficiency would not be so severely felt. In the other branches of knowledge he was much interested, took notes largely, wrote theses, &c., but as separate pursuits they never engaged much of his attention in after life. The *result* of his studies was, however, perceptible both in his discourses and conversation.

At the close of the Session he prepared to leave home, and witness for himself the working of Congregational Church principles among the English Baptists, whose system he had hitherto contemplated only at a distance. Before starting for the South, he paid a visit to Kilwinning in Ayrshire, where Mr. Barclay was labouring as pastor of the only Church of English Baptists, if such they could yet be called, in North Britain, and then took a short excursion to the Highlands with Mr. Deakin of Glasgow, to assist in forming a Church at Belanah, under the pastorate of Mr. M'Vicar. The following are extracts from his Journal:—

"April 13, 1805.—Left Edinburgh at nine o'clock with

Brother Barclay of Kilwinning, who has been in town, and baptized Brothers Smith and Thomson.

"14th, *Lord's-day*.—Brother Barclay preached in Glasgow Meeting from Acts xiv. 22. C. A. in the afternoon from Matth. v. 13, first clause.

"18th.—Brother Barclay set forward to Kilwinning. C. A. spoke in the evening from 1 John i. 4.

"20th.—Went in the Ayr mail to Kilmarnock, and forward to Irvine in the gig. Met the friends belonging to the Church at Kilwinning there. Brother Barclay came to meet me, and walked with me to Kilwinning in the evening.

"21st, *Lord's-day*.—Brother Barclay preached in the forenoon. I, in the afternoon, and at Saltcoats in the evening.

"23d.—On the whole I have never seen anything like the work of God at Kilwinning and the neighbourhood; so much of the primitive spirit, of the ancient love, as well as of the ancient church order! Came off this morning for Kilmarnock, and thence returned to Glasgow in the mail. Rev. David Dickson, Jun., in the coach. He informed me of the melancholy death of Dr. Kemp.

"24th.—Left Glasgow with Brother Deakin in his gig, for the Highlands. Went by Dumbarton, Luss, Tarbet, to Arrochar. Rainy and dull. Rode, I suppose, sixteen miles along the banks of Loch Lomond.

"25th.—Set off this morning about seven—over 'Rest and be thankful.' Breakfasted at Cairndow, and proceeded on to Inverary, Shoardrum, Lochgilphead, where we sup and sleep. Next morning the servant asked where we were to preach. We had said nothing about preaching, or that we were preachers!

"26th.—Rode along the banks of the Crinan Canal to Belanah, where we met Mr. M'Vicar. Brother Deakin preached in the evening to a roomful of people, and I spoke after him.

"27th, *Saturday*.—Church met, and were set in order.

Brother Deakin prayed, commending Brother M'Vicar to the Lord. I addressed him and the Church from Heb. xiii. 17. Three persons applied for baptism after the meeting.

"28th, *Lord's-day*.—This morning the three persons above-mentioned were baptized by Mr. M'Vicar. One of them about sixty, another about seventy! He used the Gaelic in baptizing two of them. We met in the open air about 11, A.M. While Brother Deakin was reading the Scriptures, we were interrupted by Malcolm of Dotrune's factor, who said he had a general order to stop all such preaching on the estate, and would call out the Volunteers if we did not desist! We removed to another place, and got all our hearers with us. Brother Deakin preached from Acts viii. 30. I, in the afternoon, from 1 John iii. 3, to a very attentive audience, and again in the evening at Lochgilphead from Acts xiv. 25.

"29th.—Returned with Brother Deakin by the same route. The servant girl at Arrochar told me we had left some *leaves of books* there, as we went, (we had distributed tracts all the way;) she had given them to a woman who *knew about these things*, and she had remained at home on Lord's-day to read them. We desired *her* to read them too.

"30th.—Set off this morning at half-past six, and passing through Ardincaple, Helensburgh, and Dumbarton, reached Glasgow.

"May 4.—Returned to Edinburgh."

In a letter to his sister-in-law during this tour, after speaking in admiration of the scenery, he adds,—“As to the people's knowledge of God, our Saviour, and the means of instruction, oh! destitute and dark as midnight. To such questions as, Can you read? Have you a Bible? Do you go to the kirk? Can your father or mother read? Do you know any one who can read to you?—in many instances, to the most, and in some to all of these questions, the answer was,—No, Sir. To such questions as, Do you know who Jesus Christ is? Did God make you? &c.,—in some instances—Yes; but in most a *blush*

that spoke either that they did not know what we were saying, or, conscious guilt."

What he witnessed, during this short tour, of the spiritual destitution of the Highlands, perhaps prompted those itinerating and educational exertions on their behalf into which he entered with so much zeal a few years afterwards.

On returning to Edinburgh, he met with the few Baptist friends, five in number, with whom he had been associated, and they having agreed to acknowledge each other as brethren in church union, and partake of the Lord's Supper, though without a pastor, he preached on the occasion, and then prayed with and for them, and himself, and administered the ordinance to them. This he repeated next Lord's-day, then commending them to the grace of God, he sailed shortly afterwards for London.

Mr. Anderson was little more than twenty-three years of age when he first left Edinburgh for England, having till then scarcely been out of his native city, with few advantages for cultivating his mind till the winter immediately preceding. In the summer of 1801, he had conducted the devotional service of the little band that met on Wednesday evenings in Cordiners' Hall, and now and then ventured on a word of exhortation. The following winter, when Mr. Gray was in Edinburgh, he made his first attempt at public speaking in the Masons' Hall, Blackfriars Wynd, and repeated his address from time to time, as he was encouraged by Mr. Gray, who, under date 18th January 1802, writes to a friend in England,—“A word or two respecting Brother Anderson. I have heard him speak but twice yet. He has been so much engaged, that he could not find leisure to prepare. The first time he stood up to speak, I was not very much interested; though he said some good things, they were not connected with the text; he spoke also with a great degree of hesitation. This might be expected from his peculiar modesty, and its being his first public performance. The next time he spoke, he far exceeded my expectation, and that of all who heard him. I think he has good views of things

in most respects, has a pretty good command of language, and a very engaging address. It is my opinion, that if he were to cultivate his talents, and devote himself to the work of the ministry, he would rise to some happy degree above mediocrity. I have not yet asked whether he has thought of turning his attention to public work: I rather wish you would do it. I have almost made him promise to favour me with his thoughts upon some passage of Scripture in writing. I am well satisfied that he possesses a talent that promises usefulness." He was himself quite sensible of the awkwardness of his first address, and writes despondingly of "the poor figure he made." He persevered, however, and took the "Exhortation," as it was called, on Thursday evenings, alternately with Mr. Cox. He had no opportunity, after that winter, of addressing a larger audience, than the few who continued to meet once a week in the house of one of their number, when he occasionally "spoke to the women who resorted thither." Yet even then he had that peculiarly solemn and pointed style of address which characterized his preaching long after, and which many erroneously supposed he had acquired in England. Though, of course, less matured, his thoughts were quite as original, and clothed in a diction as peculiarly his own, as they were after he had sat at the feet of Sutcliffe and Ryland, and conversed with Fuller and Hall. Let the following extracts from some of his notes and letters, written previous to 1805, bear witness.

"Nov. 6, 1803.—The world is to be burnt up. You (the wicked) are to survive it—the wreck of the universe! Does your mind exhibit a *blank* at the end of such a period? Have you no plans or prospects in view after this world is over? If so, 'tis a dark sign of your being still in the gall of bitterness. If so, by your own acknowledgment, you have '*no hope!*' and of necessity must be 'without God in the world!' God loves His people too well to leave them without this chief support of human life,—hope; and theirs is sure ground, and sustains them amidst the ills of time."

"*April 30, 1803.*—There has been a considerable mortality here of late. More have been interred this year already than were entered on the mortality bill *all* last year. . . . Such desolations can the king of terrors make at permission—still unsatisfied however. It is appointed unto men once to die. These things are to be expected in a world where death has entered by sin, and the life of its inhabitants is as a vapour. It is justly styled, methinks, a *vale of tears* ; everything is in unison with it. The mad and untimely mirth of the ungodly we see frequently interrupted to commit to the dust one who lately moved in the same giddy circle, and who, during life, was a hood-winked votary like themselves, but now, alas ! too late, has his eyes opened amid the many gloomy sufferers in eternal fire ! The Christian, too, we are almost daily warned, must soon strike his tent, and ' pass that line no mortal ere repassed.' But, in committing our Christian brethren to the grave, how unlike the former case ! Nature may wring a few tears from us, 'tis true ; but slighting the intervening space, we may send before a flight of devout wishes across the dark valley, to meet the coming joys of the eternal scene !"

On the prospect of the French invasion, he thus writes, under date December 13, 1803 :—"To be serious, to what a peculiar crisis are we, as a nation, now advanced ! The more important revolutions of the far mightier and more extensive empires of Persia, Greece, or Rome, affect our minds lightly compared with that we dread at present. The reason you know is, we are a party concerned. The wave which, on approaching, seemed to be on the eve of overwhelming us, when it has fallen astern of us, seems light in our esteem. So different are the effects on our feeble minds by the circumstances of time, *past* or *future*. Jehovah has an end to answer worthy of Himself by the present alarm. The heavens and earth prophetic must be shaken, before the kingdom which cannot be so, can be purified and remain. All necessary measures of preservation and defence ought to be adopted, but is it not melancholy

to observe how the potsherds of the earth, upon such occasions, cleave to each other? All their portion is at stake indeed! Insensible of their guilt, and that when Jehovah *speaks* to a nation, He should at least be *heard*, they go on vainly boasting in an arm of flesh, little thinking that perhaps now may be the day of their visitation, and consequently of their perplexity. The subjects of Messiah's kingdom, however, have no cause for alarm. Having humbled themselves with confession that they, at no time, are chastised as they deserve, and looking to Jesus, our covert from a more awful tempest, they may, with composure, wait the issue. Immanuel ascended up on high that He might fulfil all things, and these are but the varied operations of the hand of Him, who, we expect, will appear in a little while in the clouds of heaven with power and great glory."

"March 6, 1804.—Mr. W., you say, is a high Calvinist. I rejoice, however, that you and others will still continue to call sinners 'from dead works to serve the living God'—to turn from the error of their ways to the wisdom of the justified, though this, in the eyes of worldly men, and, it seems, of some professors, is as preposterous as a man standing over a valley full of dry bones and saying, O ye dry bones, hear ye the word of the Lord! Has there not been a deal of ill done by men not minding their *own business*? There seems to be a propensity in our nature, not to do exactly what we are bid, but to do it more or less, *somewhat* different. May it never be so with you or me! We are subject, alas! to the same propensity, but let us endeavour to perform our part as commanded. Jehovah will do His assuredly. May our own usefulness never be interrupted by bringing the sovereign decrees and purposes of Deity to the judgment-seat of our feeble intellect."

Mr. Anderson sailed from Leith for London on the 17th May 1805. During his short stay in the metropolis, he visited most of the various objects of interest which there attract the stranger's gaze. Passing over the notices of these in his Journal,

the following extracts will shew the society he sought while there :—

“ *May 23d.*—Arrived at Downe’s Wharf about 6, A.M. Went ashore and breakfasted with several of the passengers. Hired a coach and rode about five miles through the great Babel. Got to Mrs. Lang’s, Pancras, (his maternal aunt,) about 11. Heard Mr. Martin in the evening.

“ *26th, Lord’s-day.*—Went to Mr. Booth’s, expecting to hear him preach. He is very poorly. Mr. Gray preached from Ps. lxxxvii. 3. Heard Mr. Blundel of Luton from Ps. xxi. 6, in Dore’s Meeting, Maze Pond. Went with Gray in the evening to Surrey Chapel. Heard Rowland Hill from 1 Thess. v. 23. Called at the vestry afterwards, and spoke with him a few words.

“ *28th.*—Spent most of the day with Brother Gray.

“ *29th.*—Rose early this morning and went to Kingsland to see Mr. Wardlaw. Breakfasted with Mrs. Bowers. Heard the venerable John Newton from Cant. viii. 5, a most excellent sermon. Went into the vestry to see him. Was introduced, or rather introduced myself as a Scotchman ! He shook hands.

“ *30th.*—Breakfasted with Mr. Booth, and had some conversation. He gave me his two sermons. Went to St. Paul’s to witness one of the most interesting sights of its kind in the world, the anniversary meeting of the charity children.

“ *31st.*—Heard Mr. Newton again. He was not so collected as on Wednesday. Set off for Bristol a quarter before three.”

Before sitting down quietly to study at Olney, he accepted an invitation to visit Bristol, where he spent a few days, and ventured to preach at Broadmead. He then accompanied his friends to Kingsbridge, where the Western Association that year held its annual meetings. There he was introduced for the first time to some with whom he was afterwards associated in the missionary cause, and with whom he maintained a strong and unbroken friendship through life. In the exercises of the meetings he took such part as a stranger might, and often

afterwards spoke of the pleasure he had in the goodly fellowship of that Association. He returned to town by Exeter and Salisbury, and having finished his business in London, went down to Olney about the middle of June. Passing through Dunstable, he spent a day there, to be present at the annual meeting of the Midland Association. "There," he writes, "I saw Mr. Fuller and Mr. Cox. The latter is said to be going on remarkably well. He says he is among the first I must visit. Dear Fuller preached from the 'sweet thro' ither,' as the Highlander called it,—'That they all may be one, as Thou, Father, art in me, and I in Thee, that they also may be one in us.' An excellent sermon, but, strictly speaking, not one of the preacher's best. I enjoyed your Association most. There did not appear that vigour, fervour, or animation that appeared to be at Kingsbridge—at least not such a measure of it."

His stay at Olney with Mr. Sutcliff was as pleasant as it was profitable to him. Literary advantages, indeed, there were not many; but the conversation and remarks of his revered tutor were valuable, the opportunities he had of public address were numerous, while the free criticisms on his written exercises by his fellow-students, who were not more in number than an ordinary family circle, could not fail to keep in check the self-esteem which his growing popularity in the villages and neighbouring towns might create. From the Journal, which he kept with commendable brevity, and letters written at this time, the following extracts may be found interesting:—

"June 17.—Was in dear Cowper's summer house; it is decaying fast. Saw the entry, now shut up, through which he used to pass into Mr. Newton's garden and house. Walked up in the afternoon towards Weston Underwood, a delightful walk. Saw the *Bridge*, the clump of elms, (a mistake of his, they were not *elms*,) Throckmorton's estate and house, Cowper's house at Weston, then returned by the same road. Mr. S. and I met the children this evening. I intend doing so every Monday evening at six.

"18th.—Was in Hillyard's meeting. Heard a Mr. Raban, 2 Cor. iii. 17, last clause. Great want of unity of design.

"21st.—Mr. Scott's (late of the Lock) second son drank tea with us. Informs me H. More has nothing to do with the 'Christian Observer.' H. Thornton wrote the characters Eusebia, &c. His father wrote only two or three papers. The principal contributors are, Mr. H. Thornton, Mr. Wilberforce, Mr. Babington, M.P. for Leicester, (B. T.,) Mr. Venn, George Macaulay, editor. Mitchell, curate of Olney, writes reviews, answers Daubeny, &c.

"29th.—Had a delightful walk through Weston grounds, treading on many a spot celebrated and embellished by dear Cowper. Was at the Alcove, Rustic Bridge, Colonnade, &c.

"30th, *Lord's-day*.—Preached at Lavendon this evening; full and attentive house. Talked with some tinkers in Lavendon Lane; they were serious and attentive before we were done with them. An old man said his wife sometimes spoke to him of this way of spending the Lord's-day. His child, he added, had reproved them that day by saying, 'Well, mother, we have done away another Sunday!'

"*July 1st*.—Called on Mr. Wilson. He told me Cowper once resolved to afford himself *no* enjoyment whatever!—ate only a bit of bread and a glass of wine in a day. More than that, he would say, *was enjoyment*, and he did not deserve *any*.

"2d.—Dr. and Mrs. Ryland here to-day. Dined with us in company with the vicar and curate of Olney. *All* went to meeting, and heard Dr. Ryland from Is. xlix. 7.

"7th.—Preached for the first time in Olney this evening, from Job iii. 17.

"*August 1st*.—Set off for Kettering, half-past four, P.M.; arrived at Mr. Fuller's about ten.

"2d.—Preached this evening from Matt. v. 7.

"3d.—Preached twice in Kettering—at a village in the evening.

"11th.—Preached twice at Mr. Fuller's. In the evening at Mr. Toller's.

"12th.—Went with Messrs. Satchell, Smith, Tims, Jun., to see Bourton House, seat of the Duke of Buccleuch. Monuments in Bourton Church thought superior to any in Westminster Abbey.

"14th.—Mr. Fuller arrived from his tour through Scotland; met with good success—£1300.

"31st.—Rode to Northampton with Mr. Hall. In Dr. Doddridge's pulpit this evening.

"September 1st.—Preached thrice.

"Preaching at Lavendon, from 2 Cor. v. 10, lately, I used the following language:—I have not chosen this subject because you have never heard of this judgment-seat, for this is scarcely possible, because if you are not believing in the divinity and incarnation of the Son of God, you rather believe there *is* a judgment-seat, than that you in particular will ever be judged. This world is of limited duration. You will die before it is done. Before this day week you may be in your graves, &c. The Lord was pleased literally to verify this latter fact in the case of a poor woman who sat near the pulpit that evening. The people called upon me, wishing me to preach there again, and improve the event, which I did from Prov. xiv. 32. May the Lord add His blessing! People attentive.

"October 1st.—Mr. Wilson and I went to Weston, called on Mr. James, then set off through Cowper's 'Needless Alarm,' Kilwick, and Dingleberry, to Yardley Oak; got some acorns and a branch off it. Walked on through Yardley Chase to Ashby Castle, the seat of the Earl of Northampton, built by Inigo Jones. The 127th Psalm, in Latin, forms a rail round the top of the building. Saw Lord and Lady Northampton, and Lady E. Compton, (Earl's sister.) Spoke to the two latter. Saw all the gardens—botanical hot-house, with orange trees in bearing, &c.

"6th, *Lord's-day*.—Eight young women, who were baptized on Friday, received to-day. I preached in the evening from 2 Pet. i. 5, first clause. Crowded house.

"11th.—Rode to Kettering this forenoon.

"13th.—Preached in the new meeting-house thrice. Mr. and Mrs. R. Haldane passed through Kettering.

"23d.—Returned to Olney.

"27th, *Lord's-day*.—(Last at Olney.) Preached all day for Mr. Sutcliff. Evening to a full and very attentive house, from 1 John iii. 2, first clause. Sung last 'On Jordan's stormy banks,' &c., and the dismissal hymn after all was over. Thus have I finished, in all human probability, my public labours at Olney. I hope I have not shunned to declare the *whole* counsel of God. I think I am conscious of having kept back nothing. May Almighty God, of His infinite mercy, grant that some fruit may appear! Unworthy as I am, and unfit for the work, I am glad the Lord has not left me without some proof of usefulness. (S. H.) And although there are difficulties and trials connected with the work, it has its pleasures too. Yet, alas! how little have I done!—how insignificant my efforts!—how weak and imperfect!

"28th.—Called on Mr. Wilson. The 'Protestant lady in France' was Lady Austin's maid, who went from England, married a Catholic gentleman, and is, perhaps, still living. 'Ode to Peace' the first poem Cowper wrote after his recovery; the first of anything in the two volumes. 'The Rose,' Mary to Anna,—Mrs. Unwin and Anna, a grand-niece of Mrs. Unwin. 'Yon Cottager,' an Olney lace-maker.

"Spoke this evening to the children; very attentive and affectionate.

"30th.—Left Olney friends this morning. Very affectionate indeed! The Lord reward them for all their kindness!"

Extracts from letters written from Olney:—

TO A FRIEND IN BRISTOL.

"OLNEY, 20th June 1805.

"MY DEAR BROTHER,—I find myself as comfortable as can be expected on being separated from my Christian friends in Scot-

land, whom I dearly love. As to my present temporary situation, I am not able to estimate either its advantages or disadvantages. I must say, however, that I did expect to see more animation in the churches themselves than I have yet observed. Those bands of singers, or choirs, appear to me to operate on the assembly as a license to indifference and inattention, and their *standing up* while the rest *sit*, as if it were '*afin que toute bouche soit fermée.*' O that you would alter it, and preach round the churches from, 'Sing praises unto our God for it is *pleasant*, and praise is *comely*! Sing, O daughter of Zion, sing *aloud* unto God thy strength! Sing *forth* the honour of his name, and make his praise glorious! Let us *abundantly* utter the memory of his great goodness, and sing of his righteousness, for he hath not turned away our prayer, or his mercy from us.' The daughter of *Zion* is addressed—praise is *comely* for her; *lamentation and woe* is the most *comely* employment for all others. The country churches are the worst. My hands are full; excuse me from enlarging. This short scrawl is written to a *two-in-one* interest, for I must endeavour to accommodate myself to your peculiar circumstances."

To the same correspondent, in answer to a pressing invitation to spend the following winter with him in Bristol, he writes in July 1805:—

"Accept my most affectionate regard for your invitation to Bristol. You have indeed removed every obstacle by the manner of your writing. But I cannot without difficulty help feeling reluctant. As to the pleasure or improvement you will derive from *me*, I shall only say, that in the event of my coming, I wish you may not be left in blank amazement. I think we shall enjoy each other, however, and if Immanuel gain a more ample share of our affection by our intercourse with each other, it will make heaven itself, perhaps, more pleasant, or at least this world, where we ever need something to keep us from sinking. I have had several letters from Scotland lately, full of the most pleasing intelligence. Barclay goes on well. . . .

Mr. Fuller has remitted above £300 home. Tabernacle collection, £126! He thinks he will get the usual sum, notwithstanding the discouraging prospect. He met with our friends on the afternoon of both Lord's-days, and remembered with them, practically, that Jesus died.

"The first time I have been in the pulpit here was on Lord's-day evening before last. . . . Last Lord's-day evening at Clifton. An old woman, who had heard me once before there, tottering on the brink of the grave, spoke to me afterwards. She loved to hear about the Redeemer, and said, with a mixture of modesty and affection that charmed me, 'Yes, I love Him, and I shall go and praise Him for ever and ever! I hope I shall see *you* there, sir.' There had been more eyes than hers suffused with tears. If the Scriptures had not said that 'all tears shall be wiped from all faces,' and that we 'shall not be confounded or put to shame world without end,' might we not suspect that when we get to heaven, we should weep for shame and regret that we had not been more active and unwearied in recommending Christ, and telling a world to trust a faithful God? O let us, my dear H., be roused to exertion. Soon, perhaps very soon, the grave will cover us from every eye. Let us labour for God; this will embalm our memory and retain us in everlasting remembrance. To receive the approbation of Him from whose eyes these heavens and this earth will flee away, will amply, O amply compensate for all our toil on the way to the goodly land. . . . There are various styles. Is there not one which may be called Friendlike? Abrupt, ill-assorted sometimes, whatever occurs to the mind is put down without hesitation, or regard to connexion. Friendship and hurry conspire to form the style of this same here present before you. Dear Pearce thought the sweet sauce of friendship sometimes made nonsense palatable."

A second pressing invitation to "come to Bristol" for the winter was accepted, as will be seen by the following letter, which may be referred to as a specimen of his peculiar mode of expression.

"*Olney, 6th September 1805.*—Thank you for your letter ; your communications are always acceptable and grateful to *me* ; but I gladly welcome eternity for more considerations than one ; and one is, that then I shall be necessitated no longer to hold intercourse with my fellow-travellers through the distant, slow, and imperfect medium of the pen ; but when in point of activity we shall be as a flame of fire, and as to unanimity, our hearts burning with love toward each other, while our felicity is complete by our gazing at Him after whom we are conformed ! The Hallelujah of the upper world is waxing louder and louder every moment, and who can tell but some day soon, you and I may be called up there to say, Amen, Hallelujah ! We are completely uncertain, my beloved brother, whether this eventful period of our existence will occur in the evening, at midnight, cock-crowing, or morning. O that we may both be found then all alive and joyful upon our watch-tower !

"As to the singing ? (see p. 37.)—To praise God is the *duty* of everything that has *breath*, but the intelligent creature must do it with *understanding* ; and while he lives an enemy to God, so far from *praise* being becoming, don't you think *weeping, lamentation, and wo* would be more so ?

"Coming to Bristol ?—If the Lord will, I shall have the pleasure of seeing you, if not by the first, by the second Lord's-day in November. The best manner of spending the few months I am with you can be settled when I come. Oh that during that time we may all be favoured with views of Immanuel and His dying love, surpassing any which have preceded ! All circumstances taken together, it will be grateful and peculiarly interesting to *me*. I never expect to spend a part of my life in the same manner again. I congratulate you upon your enjoyment in the Word of God. It is more precious to me than thousands of gold and silver. May the desire of your heart be granted in seeing the glory of Messiah advanced in every way. I feel my own insufficiency occasion-

ally to an extreme. I say to God,—Hold thou me up, and I shall be safe ! I enjoy myself much in proclaiming the glad tidings of the reign of God, the riches and freeness of divine love.

“ As to prayer ?—Assure yourself you are not forgotten by me. My spirit takes a *range* when interceding for my dear friends ; it *rests* occasionally, and Bristol comes into view.

“ Mr. Hinton’s narrative is very interesting. I admire, however, the *prisoner* most. Indeed, I must say that I would not for the world have acted in the same way as Mr. Hinton did. Had I been the visitor, and said exactly what Mr. Hinton said, and *no more*, for several of the first days, and supposed that Davies had been found dead on the morning of one of these, I must have felt miserable, because I had not preached the *Gospel* to the man. Dear Mr. Hinton had no security against this : it might have happened. I only state it to shew my suspicions of there being something faulty in his mode of procedure. None, indeed, but the *sick* will apply for, or be convinced of the necessity of a physician, but we should beware of preaching out terror or comfort according to *our* ideas of the susceptibility of the person addressed, or keeping far off or out of view the righteousness which God brings near to the stout-hearted and rebellious ; Isaiah xlv. 12, 13. By the law is the knowledge of sin, undoubtedly ; but our stating it to the mind of any person, by no means delivers us from the obligation to preach the *Gospel* to every creature, and that not after we suppose they have become *penitent* ; this is to take upon ourselves the character of a *spiritual physician*. We may judge of symptoms, but let us beware of *dividing* truth, which the Lord wishes to be declared *without reserve* to all men everywhere. Had Davies arrived at peace of conscience, through the instrumentality of the Bible, before Mr. Hinton expected, or before he thought he was sufficiently softened, I query whether he would not have been uneasy lest the man had been rather presumptuous in applying comfort to himself so soon. As preachers, we have a message to deliver. We are

not *media to convey*, but *heralds to proclaim* divine grace. The Apostles preached repentance toward God and faith in our Lord Jesus Christ ; but we never find them preaching four or five days the former detached from the latter. They always went together, and they were not at all alarmed about the *freeness of divine grace*, but rejoiced in proclaiming the death of the Cross the *sole, sufficient*, and *immediate* ground of hope to the guilty. With all this, you know, I would argue strenuously for a man being instructed in the nature of God's law, and of his being informed that without holiness no man shall see the Lord. (All this is to *you* only.)

"I have been at Northampton since I was at Kettering—lodged at Mr. Hall's and enjoyed myself very much—preached three times on the Lord's-day, and spoke on the Monday evening. Some of the good folks in Scotland say this is too much ; my lungs were never made for it. I must confess of late I have been too much engaged for one who came up to England for a few months *to study*, but through solicitations which could not be resisted, I have preached upwards of fifteen times within the month. I feel increasingly that I am weak, but oh ! the Bible is precious to me, and the work is pleasant, though it has its pains, as you know better than I."

To the same correspondent a short time after, he thus writes,—

"I long to be with you, and hope to enjoy myself more than I have yet done on this side the Tweed. May Messiah sweeten our intercourse. He can brighten the horizon of a fallen world, and make our hearts burn within us, as He did of old. . . . I hope my visit to this part of the kingdom, besides being useful to myself, has been so also to others. I returned to Olney yesterday, after having been out twelve days, and preached twelve times. This is rather too much for me. I could not go on with it."

From various letters to his relations in Scotland, we give the following short extracts :—

"I preached last Lord's-day evening at Harold, six miles from Olney, just such a place as I supposed was in England when I used to talk with you. There are many such, I believe, in this kingdom. There is no gospel minister, properly so called, for many miles round. The town contains about 1000 inhabitants, and there are eight villages within four miles, all without the Gospel, and having an anxious desire to hear. The clergyman is bad to a proverb, and but one poor creature of a Baptist, who disapproves of calls to the unconverted, and on this account would not let Mr. Fuller enter his pulpit!

"Do not suppose that zeal is a prominent feature in the various places where I have been. High Calvinism, in other words, among many other things, rooted contempt about addressing the ungodly is to be found in many places, too many, alas! I am glad to hear of Mr. Mackay being engaged as he is. O what a field! What urgent necessity is there for Christians joining issue in assisting the Lord against the mighty! The last calculation of the population of our world gives 1,050,000,000, and of these 800,000,000 or 900,000,000 never cast an eye on a page of inspiration!—never heard that God had a Son whom He freely gave up to the death for us all! The work in which I have endeavoured to engage has trials which I suppose no one can conceive till he tries—but it has its sweets—ah, that it has! I hope I shall never repent having left my business."

"Your account of dear Brother Paterson's* leaving Edinburgh, was very gratifying, though at same time it cast a gloom over my mind all that day, arising from the thought that in all probability I shall never see him again below the skies, and from a degree of regret, that in the providence of God, *I* was not called to accompany or to follow him, and carry to the poor heathen the gospel of our salvation. May Jehovah go with him! If Brother Maclay* is not gone, I should like him to

* Dr. Paterson of St. Petersburg, the well-known Agent of the British and Foreign Bible Society, and Dr. Maclay, Baptist minister in New York, both early friends of C. A. in the Tabernacle.

have the assurance of my best wishes for his prosperity and success in the arduous and important work in which he is honoured to engage."

"With the news which I enclose from India, acquaint dear Mr. Haldane, either by note or any other way, with my Christian love to him."

"Mr. Sutcliff, good man, who very much resembles our late dear father in several little things, is very much afflicted with a nervous affection. His hand shakes so violently, that it is a great burden to him to write a few words."

It was not till the month of September that Mr. Anderson saw clearly that it was not the will of Providence that he should go out to India, and yielded to the decision. He then promptly made up his mind to return to Edinburgh, and there renew the attempt of 1801, to establish a cause in conformity with his idea of a New Testament Church. But as the advantages of a literary and social kind for further improvement were limited at Olney, he resolved, before returning to his native city, to comply, as we have already seen, with the invitation he had received, to spend the winter in Bristol, to attend the classes in the Baptist College, and enjoy the society of many there whose names were familiar to him, and whose praise was in all the Churches. Accordingly, having remunerated Mr. Sutcliff for board and tuition, and reimbursed the Society for every expense it had been at in the prospect of his becoming a missionary, he left Olney at the close of October, and after spending a few days in London and Oxford, proceeded to Bristol, and soon commenced his studies in the College.

The following are a few extracts from his Journal and letters at this time:—

"*London, 31st October.*—Called with Brother Burls at Dr. Rippon's—not at home. Called on Mr. Gray, and went with him to Mr. Booth's, and others.

"*November 1st.*—Went and sat with Mr. Booth this evening.

"*3d, Lord's-day.*—Preached at Carter Lane, Dr. Rippon's,

A.M. ; at Mr. Booth's, P.M. In the evening rode out to London Park with Mr. and Mrs. Burditt, Mr. and Mrs. Rivers, and spoke to the school children and those present. A pleasant evening.

"4th.—Walked over to Kingsland, and spent a few hours with Mr. Campbell. Met there Mr. Robert Haldane, Mr. Pye Smith, and Mr. Clayton. Prayer-meeting at Carter Lane in the evening.

"5th.—Breakfasted with Mr. Booth. Sat till noon. Preached at Dr. Rippon's in the evening.

"6th.—Visited the Tower—was there when the guns began to fire for a victory over the combined fleet of France and Spain. Lord Nelson killed in the action !"

During his visits to London, he always lodged at Mr. William Burls', Lothbury, to whom he was strongly attached. Writing to his sister-in-law at this time, he says :—"Mr. Burls, the dear man with whom I reside, is an amiable and very pious gentleman. He and I have often taken sweet counsel together. He will appear lovely in your eyes when I add, that I could not, when looking at his face, observing his general manner, and what he said, but remember my dear brother, your husband, particularly from a custom he has of placing his hand upon his forehead while he is talking familiarly of serious things. All the family, eight in number, are amiable."

"November 8th.—Left London for Oxford. Reached it at midnight.

"9th.—Called on Mr. Hinton, with whom I dined and spent the evening. Went to John Owen, B.D., Christ's Church, who showed me the Hall, Library, Kitchen, &c.

"10th, *Lord's-day*.—Preached in the afternoon. Heard Mr. Hinton, morning and evening. A crowded house.

"12th.—Left Oxford at 5, A.M. Dr. Ryland's son with me all the way. Reached Bristol. Found all well. Bless the Lord, O my soul ! and forget not all His benefits.

"19th.—Mr. Jay of Bath called this morning. Heard Mr. Bennet of Rumsey in the evening.

" 21st.—Called on Mr. West, Moravian minister. Saw the chapel, organ, movable seats, single sisters, burying ground, &c. The minister seems to be a man of considerable importance among them. We were invited to a love-feast, and mean to go. Messrs. Ryland, Roberts, Bennet, Allen, Innys, and Walter, at dinner. Remember Mr. Roberts' affecting and interesting account of Sir Robert Murray *alias* Mr. Mitchell, (brother to the present Sir James Pulteney *alias* Murray, husband to the Baroness of Bath.) He died in the faith, through seeing Christianity exemplified in the Kingswood colliers!

" 25th.—Breakfasted at Tabernacle House with Mr. and Mrs. Bennet, Mr. Allen of Exeter, and Mr. Lodar of Fordingbridge; knows Mr. Robert Haldane well—was to have gone out with him to India. Has had a copy of Mr. James Haldane's book sent him, as well as Mr. Bennet.

" 26th.—Breakfast this morning at Tabernacle House. Six Independent, three Baptist, one Methodist, and one Moravian minister present. The ministers of Bristol breakfast together once a fortnight from house to house. Mr. West prayed, all to Christ. (Well.)

" 1st December, *Lord's-day*.—Preached for Mr. Lowell, Bridge Street, P.M. Preached at Broadmead in the evening—good congregation—comfortable in mind.

" 5th.—Thanksgiving day. Heard Mr. Robinson of Leicester.

" 8th, *Lord's-day*.—Preached this morning at the Pithay; in the evening at Broadmead.

" 10th.—Heard this day from Mr. Sutcliff, Olney, that a very wicked young man had been deeply impressed under a sermon I preached at Harold, and has been a new character ever since. Bless the Lord, O my soul! Drank tea with Mr. and Mrs. Harrold, the lady to whom Mr. Pearce addressed the 'Lily and the Rose-tree.'

" 15th.—To Fishponds. I preached at the meeting. Supped

with Dr. Cox. Sat up till past midnight, talking about Foster, Hall, &c. Lady Grey, daughter of Lord Elcho, at Dr. Cox's.

"22d, *Lord's-day*.—Expounded this morning at Broadmead. Preached at Bridge Street in the evening. Mr. Lowell unwell.

"24th.—Breakfast at Mr. Roberts'. Moravian Chapel in the evening.

"25th, *Christmas-day*.—Went to the Catholic Chapel with Mr. Pearson. Saw high mass performed. The Sermon was against pomp and show, from the poverty and meanness of our Saviour! Went to Temple Church in the evening. Sermon for the benefit of the Bristol Infirmary, by Mr. W., a very bad one indeed. The service was interspersed with music, vocal and instrumental; several pieces of Handel's *Messiah* were performed by a full band, violoncello, double bass, violins, trumpets, drum, &c.!

"29th, *Lord's-day*.—Preached at Broadmead in the evening."

At the close of his Journal for this year, which, as these extracts shew, is not a diary of religious feelings, a record which he ceased to keep after the first two years of his religious experience, he makes the following memorandum:—

"Thus have I been brought to the conclusion of another year, in several respects the most important, and in many the sweetest of my existence! Oh that God may grant me grace and strength to spend the remainder of my days in unreserved devotion to His service! And the rest of my time in the flesh, may I live according to the will of God! I have had the pleasure of seeing and experiencing much which has been calculated to increase my humility and gratitude, love and zeal. Oh that these lessons may not be expended upon me in vain! that I may not be dull in apprehension, or slow of heart to believe, but of quick understanding in the fear of the LORD."

"5th January, 1806, *Lord's-day*.—Dr. Ryland preached this

morning from Rev. iii. 20. Sang a hymn at the close by Grigg, who, he tells me, was a kind of spiritual grandfather to him. His mind was first impressed by a casual expression of a boy named Rae at his father's school, who, along with Mr. Button of London, and Mr. Brewer, were first impressed under a funeral sermon preached by Mr. Grigg for one of the boys who had died suddenly. Preached in the afternoon, and supped with the Doctor in the evening.

"6th.—Prayer meeting in the evening at Ebenezer. Mr. Roberts exhorted from Ps. cxxii. 6-9. Messrs. Bennet, Edmonds, Ryland, and Thorpe, prayed. The last come from London to Castlegreen, where he preached for the first time yesterday.

"12th, *Lord's-day*.—Preached morning and evening at Broadmead.

"19th, *Lord's-day*.—Preached in the afternoon at Broadmead. Dr. Ryland in the evening from 2 Pet. iii. 11, 12. An excellent sermon.

"26th.—Preached at Broadmead in the evening. Weak from pain in the back, but comfortable in mind. Read the Scriptures at every service now at Broadmead.

"30th.—Heard of Mr. Booth's death, Monday evening!

"2d *February*, *Lord's-day*.—Fishponds. Expounded. Mr. Robert Hall was there and dined with us. Spent the afternoon with him—pleasant company—talked of Hume. 'The state of his mind at death,' said Mr. Hall, 'was like a man whistling in a church-yard by night to keep up his courage!' Walked up to Dr. Cox's, Overn, drank tea and went to Downend, where Brother P. preached. Slept at the Doctor's.

"3d.—Mr. Hall came over to Overn, and breakfasted with us. Chatted till noon about Foster—state of the heathen—law of God—Edinburgh University, &c. Walked up with Mr. Hall to Mr. Birchill's; parted and returned to Bristol.

"4th.—Breakfast at Mr. Lowell's; present, Messrs. Ryland, Roberts, Winterbottom, Highfield, Bennet, Morren, Thorpe,

and Page. Talked principally about the S. S. Phil. ii. 6, 7 ; 2 Cor. ii. 15-18. Called on Mr. Thorpe this evening.

" 8th.—Left Bristol for Nailsworth, to supply for Mr. Winterbottom.

" 9th, *Lord's-day*.—Walked with Mr. and Mrs. Bliss to Shortwood. Preached morning and afternoon. Rode home with Mrs. Cooper of Kingstanley. (Mrs. Cooper a daughter of Sir Samuel Wathen of Stratford House.)

" 11th.—Returned to Bristol. Went to the Monthly Lecture. Mr. Thorpe preached from John xi. 49-52 ; 'The doctrine of the Atonement consistent with Reason.' A wonderful sermon in many respects.

" 18th.—Breakfast at Mr. Thorpe's ; present, Messrs. Sibury of Frome, Morren, Dickenson, West, Fish, (Methodist,) Page, Ryland. Each related his experience. Thorpe—his dream about the day of judgment ; was very wicked before. Converted along with J. Pye Smith. Mr. Sibury's, peculiar.

" 19th.—My birthday ! Twenty-four. Eben-ezer !

" 21st.—Rode from Bristol to Kingstanley.

" 23d, *Lord's-day*.—Preached at Shortwood twice, and for Mr. Payne in the evening. Slept at Mr. Hoskin's. Mrs. Hoskin a daughter of Mr. Francis.

" 26th.—National fast-day. Preached from Ps. xcvi. 1, and xcix. 1. Returned to Kingstanley.

" 27th.—Left at two, P.M. May the blessing of the Lord, which maketh rich and addeth no sorrow, abide on dear Mrs. C. for ever ! Found Mr. Winterbottom still at Bristol.

" 28th.—At the Book Society. Mr. Robert Hall of Cambridge and Mr. Winterbottom present.

" *March 4*.—Breakfast at Tabernacle House ; present, Messrs. Morren, West, Dickenson, Mather, Ryland, Page, West, Hall of Cambridge, and Dr. Ryland. Mr. Hall prayed.

" 6th.—Mr. Robert Hall breakfasted with us, and conducted family worship. Talked of Cambridge, his preaching, free communion, Jewish economy, &c. Bought a few books this

evening for Mr. H. of A., a Baptist minister, who had only about four or five volumes in his library, including Bible and Concordance !*

"7th.—Up soon after six. Walked with Mr. Hall across the Down, &c., till near nine.

"9th, *Lord's-day*.—Preached at Broadmead in the morning. Heard Mr. Jay of Bath at the Tabernacle in the evening ;—'Death of Stephen.'

"10th, *Monday*.—Set off for Oxford with Dr. Ryland and Brother P. Dr. Ryland preached at Cirencester.

"11th.—Reached Oxford at three, P.M. Committee meeting of Baptist Missionary Society ; Captain Wickes present. Messrs. Fuller, Burls, Sutcliff, Robinson, Blundell, Morris, Coles, White, and Davies there. Supped all together at Mr. Hinton's. Robinson accepted.†

"12th.—At the meeting to-day Robinson and Chater declared their views, intentions, and desires, and were addressed by Dr. Ryland, and commended to God in prayer. Mr. Fuller addressed the congregation from 2 Chron. xx. 20. Returned next day.

"18th.—Breakfast at Mr. Roberts' with Messrs. West, Thorpe, Wildbore of Plymouth, Page, and Dr. Ryland. Called after at Mr. James', and spent an hour with Mr. Hall.

"23d, *Lord's-day*.—Preached at Broadmead in the afternoon, and at Bridge Street in the evening. Good and attentive audience.

"24th.—Mr. Dale's death in the Star newspaper, æt. 68 : died last Monday.

"April 6th, *Lord's-day*.—Expounded at Broadmead in the morning, and preached for Mr. Thorpe at Castlegreen in the afternoon.

* Thus early he began that kind of benevolence which many a poor student and minister had reason to bless him for afterwards, whose slenderly furnished shelves were replenished by their often unknown benefactor.

† W. Robinson, missionary in India, Mr. Anderson's fellow-student at Olney, and sole survivor of Mr. Sutcliff's household band of "sons of the prophets."

"7th.—Left Bristol for Kingstanley with Brother P. Mr. Cooper at home.

"8th.—Mr. Winterbottom spent the day with us. Preached at Stanley.

"10th.—Left Kingstanley at eleven, A.M., with Mrs. Cooper, for Stratford House, (Sir Samuel Wathen's, her father;) left her there, and went on in the carriage to Cheltenham, and then, by post-chaise, to Bourton-on-the-Water; arrived at dear Brother Coles' at half-past nine.

"11th.—Pleasant village. Called on friends: Mrs. Hall and Mrs. Snooks. Expounded in the evening in the meeting-house.

"12th.—Dined and drank tea at Mrs. Hall's. Miss Griffiths and Mrs. and Miss Snooks were present. Miss Snooks is the lady to whom Foster's Letters are addressed.

"13th, *Lord's-day*.—One year since the commencement of my Journal! Who should have conceived *then* that I should have been engaged as I am *to-day*? Preached afternoon and evening.

"15th.—Preached this evening, having dined and drunk tea at Mrs. Snooks'.

"16th.—Left Brother Coles, whom I love much, and intend writing from Edinburgh. Returned by Gloucester to Bristol, which I reached by eight, P.M.

"19th.—Letter from Mr. Gutteridge to Dr. Ryland, with a second request that I would come to Prescot Street. Wrote a few lines at the bottom of Dr. Ryland's letter in answer.

"20th, *Lord's-day*.—Preached for Mr. Lowell in the morning, and at Broadmead in the evening.

"27th, *Lord's-day*.—Expounded at the Pithay in the afternoon, and preached at Broadmead in the evening. Large audience. A young person called on me whom I hope the Lord has blessed.

"29th.—Breakfast at Mr. Lowell's; present, Messrs. Thorpe, Hall, West, Roberts, Page, Ryland, and Mark Wilks. Lord

Henry Petty's card to Mr. Lowell read, in answer to his letter respecting a tax on playhouse tickets. Insolent and proud.

"30th.—Walked with Mr. Hall and Mr. James to Stapleton. Dined at Mr. Thomas Ransford's. Dr. and Mrs. Ryland there. Mr. Hall and I walked home together after the others.

"*May 4th, Lord's-day.*—Expounded at Broadmead in the morning, and preached at Downend in the evening. Mark Wilks of Norwich supped with us.

"13th.—Breakfast at Dr. Ryland's; present, Messrs. Roberts, Fish, West, Mark Wilks, and Page. Conference in the evening. Mr. Robert Hall spoke from Ps. xc. 1; beautiful and soothing to the Christian mind!

"18th, *Lord's-day.*—Preached at Broadmead in the morning, and at Bridge Street in the evening.

"19th.—Mr. Hall preached in the evening from Ezek. . . . Supped with him at Mr. James'.

"20th.—Mr. Hall spoke this evening at Conference. He sets off for Leicestershire to-morrow with his sister.

"25th, *Lord's-day.*—Preached at Broadmead in the afternoon, and walked over to Downend, and preached there in the evening. Supped and slept at Dr. Cox's.

"28th.—Went to Beckington, where the Association was to be held. In the morning Brother P. and I went to see Farley Castle, a ruin overgrown with ivy. Hungerford family vault; ancient armour. Mr. Saffery preached in the evening from Acts xi. 1-4.

"29th.—Mr. Winterbottom preached, and read the letter. Met Mr. Gray from London. He is going to Plymouth, where Steadman was.

"30th.—Walked to Warminster; Mr. Stewart of Tiverton with us. Took chaise to Wilton House, (Earl Pembroke's). . . . Walked on to Salisbury.

"31st.—With Mr. Saffery. Visited the Cathedral, and in the evening Stonehenge.

"*June 1st, Lord's-day.*—Brother Saffery off this morning

to Shrewton. Preached at Brown Street, afternoon and evening.

"2d.—Mrs. Saffery favoured us with a few of her poetical pieces. Left Salisbury for Warminster by coach, and from thence walked across the down to Bratton. Supped and slept at Mrs. Whitaker's, Mrs. Saffery's sister.

"3d.—Rode with Mr. W. up to Alfred's Camp, White Horse, &c. Saw Frome, Devizes, Westbury, Trowbridge, Bradford, &c., from the hill—beautiful view. Danes' Camp. Went to meeting-house and held a double lecture. I expounded, and Brother P. preached.

"4th.—Rode on horseback to Trowbridge. Preached at meeting there in the evening.

"5th.—Returned to Bath in Mr. Selfe's carriage, and thence to Bristol by post-chaise.

"8th, *Lord's-day*.—Preached at Broadmead in the morning. Rode to Downend and preached there in the evening.

"15th, *Lord's-day*.—Preached at Mr. Lowell's in the afternoon, and in the evening at Broadmead *for the last time*, from Acts x. 43. Remember good Dr. Ryland's affectionate conclusion at parting. The people very loving and kind to me. Oh, how unworthy of the attachment and regard they have shewn! Bless the Lord, O my soul! I have, through the divine mercy, been allowed to labour not altogether in vain. Oh that more fruit may afterwards appear! My residence here has been very pleasant—very pleasant, indeed! my advantages many. Friends have striven to make me happy, and I hope never to forget their kindness. As to my improvement, alas! it is not what it ought to have been. Oh that the rest of my life may be more unreservedly devoted to God. Eben-ezer! Eben-ezer!

"17th.—Breakfasted with Dr. Ryland, and called on several friends. Left Bristol for London, the Dr. going with me to Newburgh, John Ryland going through. May the Lord reward the good Bristol friends for all their kindness!"

A few extracts from letters written by Mr. Anderson during

his stay in Bristol will throw additional light on, and give additional interest to the very brief notices of his Journal. They are mostly addressed to Mrs. William Anderson, his sister-in-law, and written with a freedom that shews they were intended for the eye of friendship alone:—

Under date 26th December 1805:—"Alas! how time escapes! more than one year nearer to the spirits of the just made perfect! Sitting in my room and poring over the embers, I could not help being struck on reviewing the last twelve months of my life;—deprived of father and mother—travelled so many hundred miles—began the great and momentous work of preaching the Gospel—my mind set at rest with regard to India—a call to return to my native country—having been, in some small measure, useful in the Redeemer's service. Bless the Lord, O my soul, and magnify His name!

"I find that if we talk English grammatically, the English people rather like the Scotch accent and pronunciation, and this contributes in part to the attention with which I am heard. I suspect my accent must be considerably changed without my being sensible of it. A brother Scot at Kettering thought I was no Scotchman, but only educated at a Scotch University.

"Remember, my dear sister, that each revolving year lessens the period that must be fulfilled before you go to see Jesus as He is. In that world no variations of seasons shall tend to bring to remembrance our affliction or misery. There, all the seasons are 'woven into one, and that one season an eternal spring.'

"Yesterday we had an impressive sermon from dear Dr. Ryland. I do not know that I ever felt so much of what may be called *love*, or warm affection, to any man so far advanced in life. Persons, in general, rather feel what is called *veneration* or *esteem*, for such characters. But he is so earnest in his addresses, so tender in his regards for poor unbelievers, has so much love to Jesus Christ, and delights so much in exalting

him, that I feel as if I could take him all in my arms. His manner is occasionally very uncouth, but when you see the man beaming out his soul, and as if he would dance for joy in the pulpit, and remember at same time his unaffected modesty, humility, and sincerity, he is such a character as you cannot but love."

After giving an account of his visit to Mrs. Cooper at Kingstanley, when supplying at Shortwood, he adds :—

"I have learned one thing repeatedly by travelling, and that is, that we are apt to attach a kind of devotion to a particular phraseology as solely indicative of clear views of the gospel. In Mrs. Cooper I saw the gospel exemplified and talked about, though perhaps not in the same manner in which many people in Scotland would, yet in such an endearing mode that it won my heart to her. She reminded me of Mrs. Robert Haldane—has something of her manner, but more frank, and much more delicate in health,—the mother of eight children, though not yet twenty-eight years of age."*

Under date 8th May 1806, he writes to the same correspondent :—

"I have already begun some business preparatory to leaving Bristol, which, if the Lord will, I intend to do about the 16th June. I have had three invitations from the Church lately under Mr. Booth ; my mind having been made up as to Edin-

* Her sun went down while it was yet noon. In little more than two years after the above letter was written, this amiable and eminently pious lady died, leaving a pleasing testimony to the sanctifying influence of the truth, on a mind already enriched with gifts and accomplishments. The following notices of her occur in Mr. Anderson's letters to a mutual friend :—"I am truly sorry to hear of Mrs. Cooper's illness. May the compassionate Saviour lay her head on His bosom, that all may be well with her. A *bruised reed* is good for no *earthly* purpose, but some of the highest cedars in the garden of God were once on a time nothing else." Again, on hearing of her death, he writes :—"Dear Mrs. Cooper ! do you know I had the melancholy pleasure of receiving the last letter she ever wrote ? It took nearly a month to finish it,—but was desired to be sent if she found herself unable to bring it to a close. It is truly beautiful and extremely affecting. I have written to her husband."

burgh, I have returned an answer accordingly, but thought it might be acceptable to preach to them two Lord's-days, which I propose doing as I pass through London. I shall then likely have to give two or three reasons for returning home in preference, which it is easy to do.

"I am gratified in being able to say, that I have come further to the knowledge of having been useful in Bristol. I am sure no friends could be more kind. I have received the most sensible proof of love in many invitations to remain where I am, and many expressions of regret in the view of my leaving them, as well as wishes for my future well-being and prosperity. Oh, my dear sister, I shall be ungrateful indeed, if I ever forget the reception I have met with from the Lord's people in England. I have sat down and wondered at the way by which I have been led, and the marvellous loving-kindness of the Lord to a being so insignificant and unworthy as I am."

The following extracts are from letters addressed to his brother Charles, during the same period :—

"Independent of all other advantages, I feel sensibly the effect which travelling has in enlarging the mind. I have now in some respects a more adequate idea of what the world can afford its votaries; have seen the Lord's people in different places and in various connexions. . . . In the event of my settling in Edinburgh or Scotland for life, I shall by no means regret my visit to England."

"In what a peculiar state is our world now placed! (December 1805.) How shattered and debilitated! How easily can Jehovah make the combination of nations ineffectual before the progress of a feeble worm! Bonaparte at Vienna! . . . From the fluctuations of this tempestuous state of things, how consoling to turn to the stability of God's throne! The things that cannot be shaken must remain. We know not how long we may be favoured with that tranquillity we have so long enjoyed. If ever it should be interrupted by the horror and woe which attend the chastisement of nations and the downfal

of empires, it will, in all probability, have an effect on believers, in drawing them to each other, and making them feel that they are brethren. This should be their feeling without the intervention of such awful measures ; but if nothing will do it, perhaps the Lord may adopt such means."

"In passing through London last time, I fell in with a most interesting young man, very amiable and very clever ; just such perhaps as our Saviour saw in the land of Judea. I have had two letters from him, and expect more. You shall see them when I have the pleasure of seeing you. O that the Lord may render me instrumental in bringing him to repentance for sin, and to faith in Christ !"

"I thank you for the particulars of Mr. Inglis'* illness and death. Although I differed from him in some things, yet I *loved* him, and *sympathize* with you. At same time, in regard to pastors, you are not like many other societies who have *none*, and cannot get *one*. I earnestly wish the death of the parent may be sanctified to his family. Mrs. Inglis is much to be felt for."

"I have great cause for thankfulness. The assistance which I have received from above, both while studying and preaching, has been so unmerited by me, that I am often astonished and at same time humbled. After preaching, I often feel much exhausted, but I apprehend it is nothing more than the old weakness in the back. May the Lord enable me to devote myself to His service more and more, and do something for Jesus before I sink into the grave. I am conscious of very great defects and unfitness for the work, yet I have never, on the whole, had so much enjoyment in this world, and my having been a little useful, encourages me to go on. I have great

* Henry David Inglis, Esq., advocate, and one of the elders of the Scotch Baptist Church in Edinburgh, of which his brother was then a member. Let those who would know the views and spirit of this amiable and excellent man, learn them from his little work, "The Doctrine of Divine Grace as exemplified in the case of William Mills."



need of your prayers, my dear brother, that I may not merely do no harm, but be of some use here, and accepted by the Messiah at the day of His coming."

When he went to Bristol, his friends felt some anxiety respecting his health, and repeatedly cautioned him against over-exertion and over-excitement, which they knew would be as prejudicial to his constitution as a tropical climate. He assured them that he would take care to avoid both, and would never preach more than once a week while in Bristol. How early and completely he fell through this good resolution, the extracts from his Journal sufficiently shew. During the thirty weeks he spent there he preached fifty-six times, besides repeatedly speaking at the "Conferences." To this he was led, perhaps, no less by his love for the work, than by the solicitations of friends among whom he had become quite a favourite in the pulpit. One attempt, at least, was made to retain him in Bristol, and when it was found that—India being now out of the question—his heart was set upon the North, the most substantial proofs of their appreciation of his services were given, and of a kind he never looked for, as, in general, he had only been the *locum tenens* of his friend and host, when supplying at Broadmead.

Having some business of his own in London, and his promise to the Church in Prescot Street to fulfil, he spent several weeks there on leaving Bristol. A few notices from his Journal will shew how fully he was engaged during that time.

"21st June 1806.—Dr. Ryland and I breakfasted with Mr. John Newton, Colman Street Buildings. He is very infirm, but cheerful.

"22d, Lord's-day.—Preached this morning and afternoon at Prescot Street. Dined at Mr. Taylor's, fifty-six years a member of the Church. Went with Mr. Burls and Charles to hear Mr. Cooper of Dublin, now in London. He preached in a

tobacco warehouse, Commercial Road. There were about 5000 people there. Spoke to him afterwards.

"23d.—Called on Mr. Cooper. Mr. Rance of Hackney there. Sat with him some hours—hope he may be useful, though I do not approve *in toto* by any means. Talked with him about *repentance*, the *law of God*, &c. Spent the evening at Mr. Gutteridge's, Denmark Hill.

"24th.—Returned with Mr. Gutteridge to town. Preached in the evening at Dr. Rippon's, Carter-lane, Borough.

"26th.—Called on Dr. Rippon. At Scotch Baptist meeting, Redcross Street.

"29th, *Lord's-day*.—Expounded in the morning, and preached in the afternoon. Preached at Broad Street in the evening—good congregation. Went with Mr. and Mrs. Burditt, and Mr. and Mrs. Rivers, to London Park. John Ryland there. Spent a very pleasant evening.

"1st *July*.—Preached at Carter-lane this evening, and supped with Mr. Westley.

"2d.—Preached this evening at Eagle Street for Mr. Ivimey. D. Parkin spoke to me about the 'Eclectic Review.'

"3d.—Evening at Mr. Lepard's. Addressed the children from Psalm xciv. 2. Pleasant evening.

"4th.—Called on friends before leaving town. Drank tea with Dr. Rippon. Went to the great Jewish synagogue. What a tumultuous scene! How unlike what we may suppose to have been the Temple worship! Such sights are instructive."

He slowly made his way north, passing through and spending some time at Olney, Kettering, Birmingham, Liverpool, Manchester, Rochdale, Pendlehill, Hebden Bridge, Leeds, and Newcastle, not reaching Edinburgh till the 18th of August. During this tour he was not idle, forming many friendships which lasted through life, and seeking to interest the English Baptist Churches in the state of their own denomination in Scotland.

Of this journey a few particulars are preserved in his Journal.

" *5th, Saturday*.—Left London at 7. Reached Olney about four, P.M.

" *6th, Lord's-day*.—Expounded this morning. Preached afternoon and evening. Six young men with Mr. Sutcliff at present ; Coles, Smith, George, Davies, Dobney, and Richards.

" *7th*.—Met with the children as wont at five. Mr. Wilson continues to meet with them.

" *8th*.—Preached at Mr. Reynold's meeting-house, Wellingborough.

" *9th*.—Rode over to Kettering. Dined with Brother Fuller. Slept at Mrs. Wallis'.

" *10th*.—Spent the day with Brother Fuller. Talked over various subjects. Magnet attracting steel filings from ashes, illustrative of a proper manner of preaching Christ Jesus. Do not analyze Faith or Repentance. *There* is the object—there He is ! but another man comes with a cheese-taster, picks out the man's eyes, dissects them, and says, *this* nerve and *that* were so and so, &c.

" *11th*.—Mr. Fuller dined and supped with us. Preached for him in the evening.

" *13th, Lord's-day*.—Expounded in the morning, and preached in the afternoon and evening.

" *14th*.—Left Kettering. Overtook Brother Fuller at Guilsborough. Went together to Brownsover, Sir Egerton Leigh's. Mr. Fuller preached at Rugby from John xv. 7.

" *15th*.—Reached Coventry about twelve. Dined at Mr. Butterworth's with Fuller, Page, Franklin, and Thomas of London. In the evening Brother Fuller expounded Luke vii. An interesting lecture.

" *16th*.—Arrived at Birmingham by seven, A.M. Cannon Street Chapel re-opened after enlargement. Dr. Ryland preached in the morning, Mr. Fuller in the afternoon, and I in the evening. Messrs. Franklin, Belcher, Sutcliff, Page, Trotman, Coles, and Little present, and took part in the services. Lodged at Mr. Potts'. Brother Pearce's house is occupied by Mr. Morgan.

"17th.—Called on Brother Morgan. Went to the room where dear Pearce died, and his wife since!—was in his study, now lying in the state he left it. Brother Morgan uses it without alteration. Preached for Mr. Little at Paradise Street Chapel. Mr. Littlewood of Rochdale here.

"20th, *Lord's-day*.—Expounded this morning at Cannon Street, in the afternoon at Bond Street for Mr. Edmonds, and in the evening at Paradise Street for Mr. Little.

"24th.—Left Birmingham for Liverpool.

"27th, *Lord's-day*.—Preached this morning at Byrom Street. Afternoon and evening at Lime Street. Religion is at a low ebb in this town, people are so bent on making money.

"30th.—At Mr. Hope's. Expounded in the evening at Lime Street.

"31st.—Heard Mr. Watson, (Kilhamite,) pious, and of great ability.

"1st *August*.—Manchester.

"3d, *Lord's-day*.—Preached at Cannon Street this morning for Mr. Roby, and at Mosley Street this afternoon for Mr. Bradley. Heard Mr. Roby in the evening.

"4th.—With Mr. Bury of Pendlehill. Addressed at the missionary prayer meeting, Isaiah ix. 7.

"6th.—Walked over to Fairfield, Moravian settlement. Afternoon, at Mr. Bradley's. Evening, monthly lecture at Mr. Roby's;—on forgiveness, Eph. iv. 32. Mr. Jack preached.

"8th.—Mr. Bury having left his gig for me, drove over to Rochdale with Mr. Pope. Preached at Mr. Littlewood's.

"9th.—Set off in the gig to Pendlehill—overtook Mr. Dickenson walking.

"10th, *Lord's-day*.—Preached twice at Pendlehill. In the evening at Accrington, a good congregation—comfortable all day.

"11th.—Went down and saw Mr. Bury's works. Went to the top of the hill, and down on the other side to Mr. Jollie's meeting-house—built 1688. Remember the old door. See Palmer's 'Nonconformist's Memorial.'

"12th.—At Rochdale, expounded this evening. At Mr. Littlewood's, met Mr. —; conversation, 'holy guile;'—he was convinced.

"13th.—To Ewood-hall, Mr. John Fawcett's. Old Mr. Fawcett came over from Machpelah and spent the remainder of the day. Mr. Sutcliff's brother was there. Walked to Hebden Bridge. Preached there. Slept at Mr. Fawcett's, Machpelah. Burying-ground.

"14th.—To Leeds. At Mr. Langdon's.

"15th.—To Newcastle.

"17th, *Lord's-day*.—Preached this morning and afternoon at the Baptist meeting. In the evening heard Mr. Ballantyne in Joiners' Hall. Mr. Robert Haldane is with him.

"18th.—Left for Edinburgh, which reached at half-past 11, p.m. Found my dear sister and little Jane well. O Lord, my Redeemer! how marvellous and how kind are all Thy ways toward me; if I should reckon Thy mercies, they are more than can be numbered!

CHAPTER III.

HIS MINISTRY IN EDINBURGH FROM 1806 TO 1818.

Soon after Mr. Anderson reached Olney in June 1805, it became exceedingly doubtful whether he should be permitted to carry out his first intention of joining the missionary band at Serampore. It is likely that Mr. Fuller's mind on the subject was determined by a personal interview with his brother, Dr. James Anderson, and other friends in Edinburgh, while on his visit to Scotland in July following, on behalf of the mission, as his letters to his young friend after this direct his attention more to the North than to the East. In a letter dated the 19th of that month, he writes:—"I wrote Brother Sutcliff proposing your supplying for me at Kettering the two first Lord's-days in August, and I hope you will be enabled to comply. Don't be uneasy in your situation. I hope things will go right at Edinburgh. I had two happy Sabbaths with the friends there." Again, in a letter to Mr. Ward of Serampore, dated 12th September, giving a lively narrative of his Scottish journey, he writes:—"While in Edinburgh, I received an invitation from the little Baptist Church meeting in Cordiners' Hall, to preach to them on the afternoon of every Sabbath I staid, and to administer the Lord's Supper to them. With this request I complied with much pleasure. I found them about twelve or fourteen in number. They had a Mr. Young, who had joined them, and who was one of the Tabernacle ministers till lately, but their thoughts are turned towards Christopher Anderson as their future pastor. He was one of themselves, and is now with Brother Sutcliff, either to be a missionary or to return to Edin-

burgh, as it shall appear duty a while hence. . . . I do not think the practice of weekly communion *binding*, but having no doubt of its *lawfulness*, I united with this little Church, with much affection, the two Sabbaths I spent in Edinburgh."

Before the end of September Mr. Anderson's decision was formed, and now all his thoughts were turned homewards, and though he spent eleven months longer in England, it was only with a view to further suitableness for his undertaking in Edinburgh. Though his intentions were now no secret to the few friends there with whom he was in fellowship, nor to those in Bristol in whom he sought to excite an interest in behalf of his enterprise, he made no mention of it for a while to his brothers, two of whom were members of the Scotch Baptist Church, and the other a member of the Tabernacle. At length, in a letter to his brother Charles, dated 23d May, 1806, he disclosed his intention, with the reason for continued privacy. "We think of purchasing Richmond Court meeting-house, and inviting the *poor* as well as others to hear the Gospel. You need not, however, mention this, as I do not wish to excite any speculation, nor make any noise further than what is necessary to do good. Our exertions are all in perspective, and *may* never be realized, so that your saying anything about it just now may be premature. You will mention it to Robert and James, of course. You all may have heard something of it already, but I thought it brotherly to mention it to you myself." Still more explicitly, on the 6th of June, he writes to his eldest brother:—"When I return, I propose, if the Lord will, to endeavour to collect an audience out of those who are poor, or who are unaccustomed to attend any place of worship. Perhaps we may meet in your old meeting-house. I am becoming more sensible of the difficulty of such a measure, and of the importance attached to it. Yet I trust the Lord, for whom, I hope, I am ready to forsake all, will carry me through, and do us good as a church. We begin in opposition to no party. One of my principal desires and designs being to convert sinners from the error of their ways,

and bring them to repentance. I beg you will say nothing of all this *just now*. I mention it to you as my brother, and solicit your prayers, that I may be directed and blessed of God."

Having thus followed Mr. Anderson through the short term of his studies in Olney and Bristol, and his return to Edinburgh, there to commence a new cause, it might be thought necessary to take a glance of the state of the congregational churches in that city, in order to justify his undertaking, or enable the reader to appreciate the motives which led him under circumstances so unfavourable to his temporal prospects, to bear the toil and anxiety connected with rearing an infant cause with materials so scanty and unpromising. Melancholy, indeed, is the aspect presented by some writers of the state of religious feeling in Scotland at this period, while others take a more favourable view of the progress of truth there, the difference depending chiefly on the witness's position, or his idea of the relative importance of those points of doctrine and discipline which then stirred up so much controversy, and distracted the churches. Instead of presenting these varied views to the reader, it will be more to the purpose to shew, by a few extracts from the familiar letters of Mr. Anderson, what *he* thought, at the *moment*, and on the *spot*, of the state of things in the churches, a state of things which he considered not only *justified* him in the attempt, but *called* on him to make at once a sacrifice and an effort to promote the cause of Christ in this way. The high esteem he ever had for Mr. Henry David Inglis, and Mr. John Aikman, and the affection he bore to "good old Father M'Lean," as he sometimes calls him, and especially to Mr. James Haldane, afford sufficient proof that his opinions of the course they followed in reference to the societies over which they presided, were unbiassed by personal feeling.

"The doctrines and principles of Mr. M'Lean's Church I do in general and always did approve of, and some of the members I love and admire for the truth's sake ~~that~~ dwells in them ; but

the generality, though they may walk orderly, and be outwardly decent, I long to see with more zeal for the glory of God, and more diligence in devising and using means for gathering in the ordained unto eternal life. If they would address the conscience as well as the understanding of men, or be more frequent and pointed in their addresses, and speak with a little more life, it is likely the Lord's-day evening meeting they have begun would be more easily gathered and kept together. Their sentiments also respecting the pastoral office are a great deal too low. From the height of clerical dignity they have run to the opposite extreme, and seem to imagine a man can attend to the Church of God, his family, and a worldly calling, and do justice to all,—at least their practice seems to warrant this opinion. Not that I think a Church should be without a pastor till they can support him, or that two or three years at a university is necessary for the office ;—far from it. A pastor may be chosen and labour with his own hands *till* the Church can support him. Human learning is not an essential qualification for declaring the truth of Christ, but an increase of knowledge is to be sought by reading, study, and any other means ; and therefore the pastor's whole time and attention should certainly be employed in this manner, or directed to this end, *if possible*. They might agree to this in word, but it is not impressed on their minds. All their preachers are engaged in secular employments, except Mr. M'Lean.

* * * * *

“ Mr. M'Farlane's Church (an off-set from the Tabernacle) I know little or nothing about ; they are still, I suppose, going on in the same monastic style. . . . Mr. Wemyss, and the few who separated from Mr. M'Farlane, now meet by themselves ; and he has begun to preach to them. Their meeting is very small, and they are not at all known yet. Mr. Wemyss is engaged in teaching, and conducting the Edinburgh Evangelical Magazine. He teaches the Greek class of Mr. Haldane's students.

* * * * *

"As to religion in general, I fear no small degree of deadness and indifference now prevails among professors of almost all parties. (1806.) That liveliness and interest which you know was exerted some years ago, seem rather on the decline; and unless some change is effected, may perhaps get worse. Customs and questions, however important in themselves, must always be kept in their own place; and if once *expertness* in these be made the index to a man's religion, repentance toward God, and faith in our Lord Jesus Christ, are forgotten. In a degree this appears to be the case in Edinburgh, Glasgow, and other places. From whatever cause, my audience is not at all composed of those expert in criticism.

* * * * *

"You are to know, (an Anglicism,) that in Edinburgh at present, I fear much we are (like the armies in Poland) on the eve of a battle. *Exhortation* is the subject. I have been requested to read both Mr. Aikman's and Mr. Haldane's MSS. Seeing no foundation for the present Scotch *practice* in the Sacred Scriptures, I had made up my mind before I saw them. Mr. Aikman knew my mind before, and said he was of the same opinion. Mr. Haldane is very strong on the other side; and I must confess I fear from his mode of speaking, a body of people are about to be carried down the stream of party-spirit into the whirlpool of disputation. This is grievous and gloomy. The other day I spent an hour or two with Mr. James Haldane, and used the freedom to remind him of *former* days, and months that are past, and that I conceived, on the whole, religion was on the decline, except some one stepped forward. He, good soul, heard me, seemed attached, and thanked me for mentioning it. To both, (Messrs. Aikman and Haldane,) with whom I am on quite a friendly footing, I have made no scruple of mentioning my fears as to the future, and regret as to the past. Mr. Aikman seems in a good measure alive to this, and does not intend to adopt this *mode* of exhortation. There is a Mr. Ballantyne of Elgin, who continues from time to time to supply

us with new matter for meditation, to whom, I suspect, they are indebted, in a good measure, for their present state, and who will furnish them with other subjects when these are decided. . . . To speak seriously, is it not extremely grieving to behold how one may, in a few years, write as much as may require a century to settle? May Jehovah direct us into *all His truth*, and may you and I be willing to follow where Jesus leads, but may we both be preserved from supposing that *every thing must be wrong*, which was in former times acknowledged."

To another correspondent, he writes,—“Mr. Ballantyne has published another book, in some respects more grievous and contemptible than the former. Some parts are original, but a good proportion has been written elsewhere by others. The *discipline*, you will suppose, is not forgotten, but he proposes now that it should be continued in *stedfastly* and in *public* on Lord's-days, and thinks it may be useful in the *conversion of unbelievers!* . . . I fondly hope that our friends here will turn sick of such effusions, and that, like the wranglings in politics some years ago, it will subside into unanimity and forbearance. Mr. Robert Haldane is in London at present, and meets with Cooper of Dublin's adherents. Mr. Ballantyne, and Mr. Little of Birmingham, are with him.” . . .

“I am no more disturbed by all these modern improvements, than those at a distance. They furnish me with additional motives to remain in Edinburgh; for if I am favoured with a devout attentive audience, it matters not to me who are engaged in picking bones. . . . Little, and some great interests, seem in many places to be mouldering away, or breaking up. And now, alas! some of those tabernacles which were wont to be crowded, are depopulated. One is to be sold, another is shut up. What do I feel in the midst of all this? I feel compassion for the souls of men—of my countrymen. Well, *JESUS* the great *Adored*, reigns and beholds us, and who can tell what may be done? Our beginning has been small, but our latter end may greatly increase. The Church of Jesus, after all this,

may rise by men insignificant and weak as we. I am happy that our feet seem to be fixing, and, it is possible we may one day rise on the land like the flowing tide. Every one who begins here, should begin by trying to diminish the kingdom of Satan, and be content to sow and thresh in hope for a season, and surely he would succeed. . . . Messrs. Aikman, Ewing, Innes, Wardlaw, and others, seem united, and determined to go on together; I wish them much success. A number of those who seceded from the Tabernacle meet in Bernard's Rooms. Mr. Ewing is now there for a time. My brother, the Doctor, is one of the seceding members."

To Mr. Fuller he writes,—“You mentioned some time ago that you were writing on the subject of preaching, or preaching Christ. . . . You know we have had a great deal of preaching in Scotland of late, and what may be called *preaching Christ* too, at least many seem to think no one preaches Christ so fully, freely, and simply, as they do themselves; yet, alas! since this sort of preaching has become the acmé with many, usefulness has appeared on the decline. To speak in Bunyan's style, among our modern friends there seems to be nothing but illuminations and rejoicings, while they think all slings, and stones, and artillery unnecessary. I dare say you know what I mean. . . . Our Antinomians (shall I call them? for I do not like to do so) in Scotland, are *argumentative*, and hardy critics; and although they do not deny the law of God, as some in England do, yet they seem to have a miserable want of faith in it to convict, or do any good in the way of conversion. In short, it is the *simple* truth, and this, it is to be feared, in their management, is nothing save a meagre, naked, isolated proposition. I believe your preachers also might improve, in holding forth the Saviour as the broad and exclusive ground of acceptance to the guilty, as the *only* way to be healed of their malady.”

On his return, he was affectionately welcomed by the little band in Cordiners' Hall, with whom he hoped to commence the

cause as a Church at once ; but he was soon mortified to find that their freedom from the disputatious spirit which was wasting the Tabernacle Church, was at an end, and with it, their zeal for the preaching of the gospel to sinners. "Mutual exhortation of the brethren," as an ordinance of the New Testament, had been introduced, and this, with some other observances which Mr. Anderson disapproved of as unscriptural in their authority, and prejudicial to the furtherance of the gospel, in their effects, were insisted on being attended to, not only in their private, but in their public meetings on Lord's-day. To this he could not assent ; accordingly, after meeting with them as a private member, for several weeks, in the morning and afternoon of the Lord's-day, and preaching in Skinners' Hall, which he had hired at his own expense for the purpose, in the evening, he withdrew ; two only, and these females, out of the ten or twelve, going out with him.*

How deeply he felt the change which had taken place in his brethren's minds, and its effect on his prospects, a few entries in his Journal sufficiently shew.

"*9th September, 1806.*—These several days have been extremely distressed about church matters ; don't know how things will go on. O Jesus ! direct me, direct me.

"*5th October.*—Our friends left off eating the Lord's Supper.† Thought them precipitate. Meet to-night to talk over matters.

"*7th.*—Withdrew from the small society in Cordiners' Hall this evening. Mean to go on as usual on the Lord's-day evenings. O Lord ! give me direction, prudence, humility !"

Two days after this, writing to a friend, he says,—“ I found

* It is gratifying to be able to state, that though this was a “disruption” of outward communion, it was not so of good-will or kind offices. On Mr. James Haldane becoming a Baptist, the few remaining in Cordiners' Hall joined the Church under his care, and one of them, Mr. Archibald Smith, was co-pastor with Mr. Haldane for some years.

† Under the idea that it was unscriptural and disorderly to do so without an ordained pastor to preside.

it necessary to withdraw from our friends here on Tuesday evening last; and though I have felt the whole business not a little, I assure you, yet my mind is in some measure delivered from a load, though a greater work is still before me. There are several circumstances which alleviate this trial, and may have preserved the cause at Edinburgh from being much, if at all affected. I am known chiefly as preaching in the evening. That audience has continued to increase, and I have every reason to adore God for His goodness. I have invited the poor—the respectable part have come of course; and, all circumstances considered, there is great cause for gratitude. I hope when I get into Richmond Court, which will be in a few weeks, that the cause will prosper.”

He was now alone, but the increasing attendance on his evening lecture at Skinners’ Hall encouraged him to proceed. Two young brethren from Bristol College, Mr. Chase and Mr. Waters, arrived in Edinburgh shortly after to pursue their studies at the University. In their society he found some relief from the controversial jarrings into which the circumstances of the past few weeks had brought him. “I have great enjoyment,” says he, “in their company. We meet regularly on Monday evenings for reading the Scriptures, and this, I trust, has given impressions which may be useful through life.”

Having for some time been in terms for Richmond Court Chapel, formerly occupied by the Scotch Baptist Church under Mr. M’Lean, he at length got possession, and, after a few repairs, opened it for public worship on the 23d of November. His course from this time till the formation of the Church, and his ordination as pastor over it, is best told in his own language. The first extracts are from his Journal.

“*23d November, Lord’s-day.*—Preached in Richmond Court Chapel for the first time this morning, from Ps. xxxvii. 4; in the evening from Ps. cii. 16. Place pretty well filled. O Lord! send now prosperity.”

“*2d December.*—Went out with Waters and Chase to the

Water of Leith, about a place to preach in on Lord's-days. Met Mr. Ewing this morning in Mr. James Haldane's.

"3d.—Went to the Water of Leith again, after seeing Mr. Haldane and Mr. Russell, and published sermon for Sabbath morning at eleven. Heard Dugald Stewart's lecture."

In a letter dated 1st December, he thus writes:—"I have preached these two Lord's-days in Richmond Court, and matters begin to assume rather a more kindly aspect; indeed, in one sense, *extremely encouraging*, although I am fully prepared for its *not increasing*, or even being *blighted*. I am in Jehovah's arms, I trust—having consulted His will, I hope He will condescend to direct my path.

"I said 'extremely encouraging,' but remember where I am. Yet there is no *natural* impediment in the way—that is a great mercy; and God is able to make me stand and fulfil all His will. Our audience in the morning is not so good as in the evening of course. I was afraid that when I came to Richmond Court, I should find the place much too large, but now I fondly hope not, at least for the evening.

"The Church in Glasgow is increasing, but from all I know I am almost afraid it will be like collecting materials for a bombshell! This I would not wish you to repeat, because perhaps I am mistaken.* I am only afraid they are not in general of *one cast*—that, you know, is vastly important."

His Journal, which throughout has little of the character of a religious diary, closes for the year 1806 with this acknowledgment:—

"O my God and Saviour! I would return Thee my humble acknowledgment for all the manifold favours of the year that is now gone. Thy conduct—Thy kindness and paternal care towards me, has been uniform and constant; my returns, Oh how defective, fickle, and inconstant! Now that I am entering

* He was *not* mistaken. The shell burst in due time. The compression of heterogeneous minds in church fellowship has often proved a *union* fraught with danger to the cause it was designed to serve.

on another stage of time, O may I be more *diligent and useful* in Thy service ; more *holy and grateful* than I have ever been in any past year."

" 19th February, 1807.—Birthday. Twenty-five ! to-day. Oh that I may be made useful in my day and generation ! Met with the children in Richmond Court, and spoke to them from 2 Tim. iii. 15.

" 17th.—Called on Mr. Haldane, and sat an hour with him about Mr. M'Leod. Surprised to hear that the latter does not intend to go to England, after all he has said and done. Dr. S. seems to have persuaded him past it.

" 29th, *Lord's-day*.—Spoke to a man who was added to the Tabernacle the same day that I was, but has been excluded from Mr. A.'s. Asked him to call on me. Very much overcome in the evening with thoughts of my indifference about the cause of God. Remember this evening, particularly on retiring to rest, overcome to weakness. O my God ! give me a sight of things *as they are* in every respect.

" 30th.—Received a letter from Bristol. Councillor S.'s daughter about to be baptized. An exposition of mine had been useful to her."

TO A FRIEND IN BRISTOL.

" EDINBURGH, 24th February 1807.

" Our attendance on Sabbath morning is about 50, 60, or 70—in the evening 200 or 300. This, however, I do not look upon as the most favourable side of the question ; the deep interest and seriousness with which the people uniformly hear is worthy of notice. I cannot, indeed, write you as yet of any positive success, though there may be some unknown to me. The cause at present, however, is to me, I assure you, very interesting—seems oscillating in suspense, and what the issue will be time will unfold. You know, my brother, he who is not prepared to contend with a few discouragements in the

beginning of any cause, will, perhaps, never succeed to a great extent in any one. I am, it is true, in a good degree shut out from the pleasures of Christian communion, but the enjoyment I have had in preaching, and the wondrous prospects which I still behold in the revelation of God, in consequence of reading it much by itself, are such as to animate my soul exceedingly. The want of ability, life, energy, variety, complained of by many preachers, I am inclined to ascribe in a great measure to the want of attention to that sacred volume—at least I find it so with myself, that in proportion as I read incessantly in that book, pause and think over its treasures, I am enriched and prepared for telling others what amazing things are to be found in it.”

TO MR. FULLER.

“EDINBURGH, 14th April 1807.

“As to Edinburgh, I must say but little, and have patience and faith in God. I have much cause for gratitude in feeling more interested and determined in the undertaking than even when I began. I have some reason to hope my efforts have not been altogether in vain. Three, if not four, I trust, *have sold themselves at the foot of the cross*, as the dear Hindoo brethren express it. Speculators seem to get no *food*, and as yet no *bones* in hearing me, and consequently they are gone, if they ever came. To their opinions I hope God will in infinite compassion give me superiority, and at same time pity for themselves. An earnest, gazing, and, I trust, affectionate *few* seem gathered round me. Oh, my dear brother, I stand much in need of your fervent prayers for wisdom, prudence, and boldness, tempered by affectionate condescension. Fermentation may have commenced, and there is nothing too hard for the Lord. Yet I wish to be quiet, and go on in the fear of God.”

TO A FRIEND IN ENGLAND.

“EDINBURGH, 20th May 1807.

“I could not overlook the peculiarity of Jehovah’s ways, as

I conceived when thinking of the cause here last week. Our attendance has not increased of late, and yet the adherents seem to be steady, and a good deal interested. Had the house been *full to the door*, and God touched the hearts of those He has done, we might have said, it was to be expected. But it appears wonderful that He should have apparently wrought on the minds of so large a proportion. When I say 'large,' do not think of *many*, or of multitudes; but I mean large in proportion to the usefulness common in our congregations. . . . Yet, as to the whole, I wish to be quiet and say little, however much cause of gratitude I may have. Pray for me, my beloved friend, that Jehovah's arm may be manifested, and that much wisdom and spirituality may be bestowed upon me."

TO THE SAME.

"EDINBURGH, 16th July 1807.

"I cannot as yet decide as to whether it would be my duty to settle here for life. A sphere of usefulness is what I desire, and it must still require time to ascertain whether it *is* such a sphere. I think another winter will shew me how I ought to proceed, if it does not appear sooner. In those to whom I have been useful, I have increasing comfort. They are simple-minded, *i.e.*, not of the cast which is so much to be dreaded in a place like this, and are happily ignorant of the endless controversies which have abounded and are still abounding. Their minds are also, I trust, by this time fortified against their influence. Were we to form a society, we should amount to fourteen or fifteen it may be. Meanwhile, it appears to me that things take a while to mature, and as to myself, there is considerable difficulty. . . . On the other hand, usefulness appears to continue in a degree, and I shall be happy if matters begin to succeed in Scotland."

The friends alluded to in the above letter having hinted to him the propriety of forming them into a Christian Church,

and affording them some assurance of his continued stay by accepting the pastorate of the church so formed, he began to feel the difficulty of coming to a decision. He had been a whole year with them, and many in England who were strongly attached to him, learning that he was yet unsettled, began to hope for his return among them, and to make the usual inquiries. Having no one near him with whom he could advise, he wrote to Mr. Fuller, disclosing his circumstances and feelings, as far as he could do so by letter, and asking counsel. We make no apology for giving nearly the whole of this letter, and the wise and affectionate reply :—

TO MR. FULLER.

“ EDINBURGH, 28th August 1807.

... “ I find my situation in some respects peculiar and difficult. May I not explain myself? I have no person as yet whom I can call a right-hand man, nor have I had one all along who could enter into my difficulties. But I can unbosom myself *to you*, and your advice, I know, will not be withheld.

“ When I gave up my worldly employment, and was afterwards led to cease from thinking of going to a warm climate, my next immediate desire was to be useful at home. Having some little money of my own, I resolved to look about and not be too hasty in fixing on a situation which might be for life. Edinburgh presented itself, and seemed to claim my attention; you know under what circumstances. I have therefore tried, and, on the whole, had no occasion to repent, but to bless God for His kindness. My idea was, to spend a part of what I had in supporting myself until it might please the Lord to raise up friends to whom this would be reckoned no burden. Some one seemed called on in this cause to make a small sacrifice, and to look to God for the issue. Perhaps this was I. I am still able to proceed in the same way, but shall not be always. And my difficulty is, what explanations would it be prudent to make?

“ *Usefulness*, I hope, however limited, is my great object. I

am not then, my dear brother, writing any thing under a wish to remove from an arduous, and in some respects, a disheartening cause, but simply to know my way. The few who are with me are willing, I am persuaded, without having spoken of it, that I should become ultimately their pastor, and it may be that some advancement in this way is necessary to meet the increasing good pleasure of Jehovah ; but then, I am bringing myself under closer engagements, the inability of others to support me in the cause may still continue, and spending more means in one experiment might appear, at some time hence, imprudent.

“In general, most people seem to suppose when a person does anything for Jesus, he is only throwing the *crumbs* on the water, and not his *bread*. It is not so with me at present, and I at times cannot prevent anxiety as to the issue on *their account*.

“My friends, with one or two exceptions, are as yet ignorant of any difficulty in this respect, and, however willing, are inadequate to remove it. The love which they have for me seems sincere. Are not, then, the only two methods which I can adopt, to go on preaching as hitherto, without forming a closer connexion, until we have a more permanent prospect ? or, to proceed in observing the Lord’s Supper, in the faith of God appearing on our behalf ? Which of these does my dear brother think most eligible ? In either case, a few, perhaps all, must know the prospect before them—the possible alternative. . . . You know, I cannot have forgot England. I love you and many of the friends in your country. My heart was refreshed, while I have every reason to think my labour was not in vain to others. Yet all this would only make me look forward to the pleasure of sitting down with you before the throne ; but I saw places poor and needy, and sheep looking up in various quarters, and not fed, it may be, for want of supply. I have remembered the happiness of having from 300 to 700 hearers, and really have been unable to free myself

occasionally from a little depression of spirits in going from Sabbath to Sabbath to preach to 70, 100, or 200, several of these having come from curiosity, and others to criticise. This, along with a divisive spirit, which, alas ! seems too much to pervade this place now, sometimes perplexes me for hours, and takes sleep from my eyes. Yet again, I am afraid, I am not thankful enough to God, and too blind to perceive the advantages of my situation, with the *need of patience*. I am willing to labour *for years*, had I no reason to doubt of my being in the path of duty. I am not constitutionally given to look on the dark side, and not very apt to faint at a few discouragements. I beg you will excuse this long letter. Half-an-hour under your mulberry tree would have rendered it unnecessary, but that is now impracticable. I should be glad of a letter from you,—indeed, I shall feel somewhat anxious till I hear from you. Do not suppose from the general tenor of this that I am discouraged—no—by no means. . . . May the love of the Spirit at all seasons be with you !”

MR. FULLER'S ANSWER.

“ KETTERING, 1st September 1807.

“ MY VERY DEAR BROTHER,—I must sit down and talk with you an hour, though not under the mulberry tree. The things which exercise your mind are those which have exercised mine on your behalf. When we gave you up for India, it was from pure love to Edinburgh. . . . Were I now disposed to try and draw you from the north, I could mention stations of promising usefulness, but I will only say, if after trying your utmost, you should be obliged to give up, do not do so without first informing me. I am really at a loss as to advising you on the question,—Shall I form a church and be their pastor ? or, Shall I stay longer as I am ? The former would be more likely to promote increase. On the other hand, who can advise his dear brother to cast *his bread* on the waters ? If he does so, it must be his own choice. When I first began preaching

it was at Soham. There was a little church, and my heart was united to them. I became their pastor in 1775. In 1776 I married. My family increased, and I began to sink my little property. In another year or two, I should have sunk it all, and perhaps been unable to pay my way. I had only 200 people, or thereabouts. My religious acquaintance in the country thought I ought to remove. I was invited to Kettering, to London, and to some other places. I chose the first as being the least lucrative, and as affording a good prospect of usefulness. In 1782 I came hither, but after having been connected with the church at Soham seven years, it caused a wound in my heart which seven more years did not heal. Yet, in reviewing it, I question if much of my pain did not arise from a youthful attachment to *place* and *persons*, which, however wisely planted in our minds, is not religion. Honour God, my dear brother, and He will honour you.

* * * * *

“I do not know enough of your circumstances to be able to speak of the propriety of your continuing to sink property. If what you have be considerable, a part might be spared. But if this be not the case, though you should settle as a pastor, there may come a time, and that at no great distance, when you may be obliged to remove. Yet, should this be the case, the consciousness of having done your utmost, will be a satisfaction ; and stations in England will not be wanting where they would gladly support you for your services in the ministry. Grace and peace be with you. A. FULLER.”

Cheered about this time by some fruit of his labours appearing, as well as by the report from England of additional instances of conversion, the result of his labours there, he persevered in his course, and resolved to wait the spontaneous movement of the friends, before he stirred the question of forming them into a church. In November he writes again to Mr. Fuller:—“Our little cause does not decline ; attendance,

indeed, is irregular, but usefulness is not at an end—and faith, patience, and prudence, did I possess them, may be able to effect more at a future day than was at first expected by some. . . . I have baptized none but such as have *lately* been brought out of darkness, nor have I been applied to by any others. I should wish that we got the character of being most anxious about such—that we appeared to be a terror to Satan's power chiefly, and not the objects of jealousy, but of affectionate regard to surrounding Christians."

His Journal about this time is chiefly composed of notices of sermons preached, of the state of his audience, of persons calling under religious concern, their progress, and in some instances, their baptism. In November Mr. Waters returned to complete his studies at the University, and he joined with him in attending Dr. Barclay's class for Anatomy, and Tytler's for Civil History. Once or twice he visited Ayrshire, and was remarkably useful in his occasional services at Irvine and Kilwinning. At length, in December, the little flock whom he had gathered, gave him a formal call to take the oversight of them in the Lord, and as soon as they had been regularly constituted and set in order as a church, to be their pastor. To this he gave an almost immediate answer in the affirmative, having already, after no little prayer and consideration, made up his mind to do so in the event of its being presented. Of the thirteen persons who signed the call, two had cleaved to him from the very commencement of his attempts to raise an English Baptist cause in Edinburgh; while ten had been baptized by himself, having been brought to a knowledge of the truth through his instrumentality. One of these latter still survives, having witnessed a good confession, and sustained it unblemished through a long course of years. These thirteen, with Mr. Waters, Mr. John Hemming late of Kimbolton, baptized the same day, and Mr. Anderson, formed the sixteen who first sat down together at the Lord's table in Richmond Court Chapel.

The Journal which has been of so much use hitherto, closes, with its usual brevity, by a notice of the ordination services.

"21st January 1808.—Met with fasting this morning. Service began about 10. Brother Waters gave out all the hymns. Brother M'Leod prayed and read Eph. iv. and 1 Tim. iii. Brother Deakin prayed. Introduction, questions, and ordination prayer by Brother Barclay, who, after singing, again addressed the pastor. He also addressed the Church. Brother Waters concluded by prayer and blessing. Brother M'Leod preached in the evening from Hebrews iii. 6; and Brother Waters from Rom. xii. 1. A happy day truly, and much to be remembered. Oh that this UNION may be of the purest and most permanent kind!"

It would have interested not a few could we have inserted here the address in which he poured out his heart to the Church when they met for the first time *alone*, after having formed this new connexion. Then, exempt from the prudent reserve which the presence of a mixed audience imposes, how freely, as on many a similar meeting after, would he tell them, in his own graphic manner, of the difficulties and disappointments of his former attempts, and remind them of their mercies and mutual obligations in this one. But no such document, if it ever existed, has been found. Happily, however, a paper has been left which not only glances over the history of his early struggles, defeats, and successes, but broadly asserts the motives by which he was actuated, and the principles by which he was guided, in preferring the unrequited care and toil of laying the foundation of a Christian Church, to the comparative ease and comfort of settling over an old-established and well-supported cause.

From this document, which forms the notes of an address delivered to the Church a few years before his death, and the whole of which will be given in its proper place, the following brief extracts will be sufficient to indicate the matter and spirit

of his communication to the society, when he accepted their call, and formally took the oversight of them in the Lord.

“My object was explained from the pulpit from the beginning, and frequently.

“The one idea in my own mind was, the conversion of sinners.

“I intimated from the pulpit that I should be at home on Monday evenings, and would be happy to see any one who chose to call; but that there were *two* subjects on which I could hold no conversation *in the first instance*,—Baptism and Church Government.

“Others I informed, that I should never be known as a man that enticed Christians away from *other* Churches, whether Baptist or Independent; that I should never be known as a stealer of sheep. My object was very different. My desire was to gather those to the Redeemer who were not already gathered.

“In the course of the following year the word was remarkably acknowledged of God, so that after meeting at Richmond Court from November 1806, about twelve souls seemed to be brought home to God. There were four others, including myself, sixteen in all.

“To them I explained again and again my views of a Christian Church,—that I thought we had simply two positive divine ordinances to observe, Baptism and the Lord’s Supper; but that I believed it to be at once the duty and high privilege of a Church to support its own pastor, in order that he may give himself wholly to the work.

* * * * *

“I used to explain myself familiarly thus:—

“Well, we are going to sea in an open boat; I will take one oar, and you must every one do the same, according to your ability.

“This little flock had sent me an invitation to become their pastor, subscribed by them all. So after they so heartily engaged on their part to do all they could, I accepted.

"The Church was then set in order. The ordination took place on Thursday, 21st January, 1808, and the 24th was the first Sabbath.

"I preached to them from '*Now we live, if ye stand fast in the Lord,*' explaining the serious connexion between us—shewing that the Church had a serious part to perform.

"They might sweeten or embitter his days; make him sick of life, or keep him in joy and vigour; kill him, or keep him alive,—'*for now we live, if ye stand fast in the Lord.*'

"We sat down at the Lord's table together, sixteen in number, and some of them were for supposing there never had been anything like it before, as out of the sixteen there were twelve *who had never partaken of the Lord's Supper before.*

"It was very distinctly explained to them that it was only because of this character of the Church that I had remained, and that I wished it to be understood, that in order to retain me, it must remain of *this character*. I had begun to preach simply with the design and desire for the *conversion of sinners*, and let the Church increase as it might, or any of the members yield only disappointment, my wish was, that the great majority should ever be my own children in the faith of Christ Jesus.

"It was at first explained, that they must ever regard themselves as united for the spread of the Gospel; that they must never expect me to be diverted from this object; and that, consequently, I must occasionally go out and leave them."

Firmly adhering to the principles expressed in this address, Mr. Anderson's progress in gathering a Church was mainly proportioned to his success as a preacher of the Gospel. Of this he was blessed with a considerable measure, though his joy was blended with no small portion of disappointment and regret in individual cases. His style of preaching was attractive, and drew many to attend his ministry for a while; but his direct appeals to the conscience, his urgent exhortations to immediate repentance toward God and faith in our Lord Jesus Christ, his constant endeavour to convince his hearers of their

personal depravity, and the necessity of unconditional subjection to the authority of God, offended the pride of not a few. Their attention in the pew seemed to indicate concern and candour; but when, in the study, they found the same truths enforced still more pointedly, and their minds shut up to submission to the righteousness of Christ, for this many were not prepared, and ceased to attend. Few, except those who were conscious of a sincere desire to know and do the truth, dared to meet his eye from the pulpit, after an unsatisfactory personal interview. Hence many dropped off from the chapel, and his mind was discouraged by seeing "the place which once knew" those on whom he hoped some impression had been made, "know them no more."

Amidst all his discouragements, however, he was hopeful and grateful, as will abundantly appear from the following extracts from letters written by him during this period. Addressed, as some of them were, to a member of his Church, the late John Burnet, Esq. of Kemnay, who was absent more than half the year from Edinburgh, they are written with less reserve than if meant for the eye of a stranger, however interested in its prosperity.

TO A FRIEND IN BRISTOL.

EDINBURGH, 20th April 1808.

"At Richmond Court we are increasing gradually, and I think the cause seems rising into view. Three have joined us since I wrote you last. I have as yet received none but young converts, and these such as I have been useful to. God's greatest condescension appears in converting the ungodly, perhaps; and it may be, the next to this is His using *them* in calling their fellow-sinners. I am favoured at present with from five to eight inquirers, and I trust, in regard to some of them, that their goodness will not prove as the early dew. The few among whom I am are affectionate, simple-hearted, and godly people. I trust they will continue so. They are mostly young."

TO MRS. WILLIAM ANDERSON, (THEN IN GLASGOW.)

“EDINBURGH, 11th May 1808.

“I have felt your absence, I assure you ; I hope, however, you will be the better for this visit, and return in good spirits. In no place, in this vain life, can we expect or enjoy bliss without a drawback. And oh it is well there is *always something* which is ever reminding us that this is but a temporary, not a permanent abode ! May the various *mementos* we meet with teach you and me to look with more ardour and joy for the presence of God and of the Lamb, where there are pleasures for evermore. I have enjoyed myself, however, since you have been gone, both in reading and preaching, and I trust, while it may have been pleasant to myself, it has not been altogether in vain. I am sure there are few who have more occasion for praise and gratitude than I have had, especially of late. I feel I am running fast in debt to the King of kings, and if I arrive at the shores of Immanuel’s land, I must be overloaded, if not with fruit, at least with favours, for when I would reckon them up in order, they are more than can be numbered.”

TO MR. GEORGE BARCLAY, KILWINNING.

“EDINBURGH, 21st September 1808.

“I am sorry for the fear expressed by you—to me, too, an *unaccountable* fear, and one which, if I understand the nature of the case, you have no occasion to indulge, provided you act the *affectionate* and *decided* part of a good minister of Jesus Christ. You will, no doubt, need much wisdom to bring matters to a proper bearing with respect to one or two individuals, yet I fear for you to go on in the way you have done with them, is not only to suffer sin upon them and do them a real injury, but it is an injury to the Church itself and the cause in general. From what I saw and gathered when among you, I think there was an investigation demanded, and one from which you could not shrink. But from all I saw, I could not conceive the ground

of your fear as expressed to Mr. D. Let me remind you, my dear brother, that this high, dogmatic, domineering spirit, is what you need not only to set your face against, but what, if you love your friends, and wish your cause to be preserved from declining, you will do, you will arise and oppose; and do not imagine, I implore you, that one or two whom you could not bring to their right mind, would or could hurt you by being removed. Let everything be done with *love, meekness, and longsuffering*, but at same time let everything be done decidedly and thoroughly. I shall be glad to hear that your fears are groundless, or that you have got matters restored to the *unity of the Spirit*. . . .

"O let us provoke one another to love and good works. The grave will receive us ere long; and, independent of all the various and vain disputes, let us pursue the even tenor of our way. Let us be willing to spend our talents in Jesus' vineyard, rejoicing over such as are converted and continuing, and lamenting over those who fall away. Thus did the Apostles. *Happy* shall we be if we follow their example, if we do not tire amid some of the tiresome things which have in all ages accompanied a faithful, fervent ministry. No, no. Let us be patient, cheerful, prudent, and zealous. O mind the recompense of the reward! and mind what JAY says,—'Prejudices in religion are tender things, and they require to be tenderly dealt with. They are like knots in a skein of silk, which require great patience, and fine fingers to unravel; and what would you think of a fellow who would pull at them as he would at a cart rope?' Yours, my dear companion, in undissembled love."

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TO A FRIEND IN ENGLAND.

"EDINBURGH, 6th March 1809.

"Brother W. has been driving away at Medicine this last Session, and has seen a good deal of practice, by attending daily at my brother's surgery, and visiting some of his patients. I don't know; but had I been in his situation, I should have pre-

ferred giving up my time more to biblical studies. Really a few months of this appear to be essentially necessary to much good being done in future life. I value his studies,—Moral Philosophy, Logic, and Chemistry, and have attended all the classes he has done, with the addition of Universal History, but I could neither do, nor have done as I do, had I not paid more attention to some things connected with the Bible, and to *the Bible itself*. There, it is true, blessed be God, I have found my favourite pursuit, and I seem to propose to myself no higher feast or pleasure than that of growing in spiritual knowledge of that sacred volume. . . . In all human theories there are, and must be, shoals and depths that are dangerous and deceitful ; though that is no reason why we should not *prove* that which is good, the difficulty lies in the process of thus *proving*—filtering a theory—or bringing it to a proper standard. We may have studied logic, but even this requires to be learned by experiment and experience.

“ Well, you know that I am trying, on the strength of Jesus, to build a house for God at Edinburgh. My feelings, therefore, must be of their own kind, if I have been able to clear away the rubbish, and lay a few stones. No one that comes to see me *can* feel so interested as I should, or see so much to bind me to the spot. I seem to myself, at least, to be in the path of duty ; and O, my dear Brother ! what cause I have had for adoring God. From the day that ‘one stone was laid upon another stone,’ I have been blest, it appears, ‘from that day, and so forward.’ It is more than we should expect, to have everything as we wish ; and, therefore, as to my temporal concerns, I might, in many other places, soon be better. But O ! what signify these, if so be I am owned of God ? And then truly I feel no want or real inconvenience ; and perhaps, all things taken together, not a man in this kingdom is more indebted to sovereign mercy and divine grace. Our number is now about thirty-one, a large proportion of whom are such as were ‘children born in our own house.’ ”

TO MR. FULLER.

"EDINBURGH, 17th April 1809.

"How I admire the fifteen days' special prayer appointed by the brethren at Serampore about the Rangoon Mission. We have as yet conducted all our little matters in a church way with attention to this duty. When your request came for me to go south, we seemed all able to *agree in this, to ask* what the Lord would have us to do. We did so for eight days, and obtained more than I expected. 'Union,' say the brethren at Serampore, 'like all other blessings, *to be obtained must be sought, and to be retained must be prized and cherished.*'"

TO MR. BURNETT.

"EDINBURGH, 10th July 1809.

"I hope you will 'do all that is in thine heart' around your own neighbourhood, and though you will soon be conceived by many to carry things *too far*, when you are only doing *a little* for God, and may find little or no encouragement from some who may appear to be the friends of Jesus, yet be not discouraged. The more we do for the great Redeemer while here below, the rest that remaineth for the people of God will be so much the more sweet, and welcome, and glorious. 'Only be thou strong,' my Brother, 'and very courageous,'—'so shalt thou make thy way prosperous, and then thou shalt have good success.'

"At Richmond Court we continue, I humbly hope, to go on. Oh that the name of the place may be,—'The Lord is there!' Last evening, after sermon, I took two of the brethren, and walked into the Meadows, where I saw what moved my soul, and seemed to say—You must not go away and forget this. Indeed, had it not been too late, I should have been induced to preach. I trust I am ready and willing to suffer reproach for my Saviour's sake, or to be considered a fool for Him. He suffered inexpressible agonies for my soul's salvation, and if, in calling men to repentance, we subject ourselves to reproach, we

cannot help it. If the Lord will, I propose preaching in the opening of the Links* next Sabbath evening, while Mr. K. supplies my place at Richmond Court. It is a maxim with me, always both to *know* and *love* those with whom I mean to co-operate in the kingdom of Christ, in any direct way, as this is not only necessary in order to harmonious exertion, but according to the will of Jesus. This maxim may be of use to *you* in regard to any whom you find in Aberdeenshire, who profess anxiety as to the Redeemer's cause. If one is friendly with *different communities*, it must be with the *flower* of each, otherwise we are apt to bring ourselves into difficulties. Prudence and prayer are at all times necessary in a course of zealous action, but particularly at its commencement."

TO MR. BURNETT.

"EDINBURGH, 24th October 1809.

"As to the church, I trust we continue to live in faith and love. May the Redeemer make and keep me thankful for all His mercy and kindness. Toward me these have been peculiar. . . . To-morrow being the Jubilee, I intend to go out to see the Danish prisoners, and distribute some more Testaments among them, seventy copies. Returning, we meet at Richmond Court, where we shall pray together for the best interests of our King and Royal Family, and at the conclusion make a collection for relieving poor debtors. This, I suppose, is all appropriate enough. I shall certainly with much good will pray for the soul of our good King, and all his, for his sake. I feel obliged to him for the noble spirit he has manifested in regard to religious toleration. O that he may be found written among the living in Jerusalem! . . . The news to-day is, that the Princess Amelia is dead at Weymouth, after a lingering illness! It will not be noticed officially till after to-morrow. It is thus

* Meadows and Links—Two places of great resort by the Sabbath-breakers of Edinburgh, as the parks are to those of London. Mr. Anderson frequently afterwards preached there on the summer evenings both of Lord's-days and week-days.

the Father of our Lord can draw a sable curtain round all our earthly jubilees, and teach man the vanity of earthly pleasure. I pray the death may be sanctified to the parents, and the rest of the family."

TO A FRIEND IN BRISTOL.

"EDINBURGH, 5th December 1809.

"The English press is groaning with sermons preached on the Jubilee. On the Lord's-day appointed in the *Gazette* for this kingdom, I preached in the afternoon from Ps. xxi. 4; and in the evening from Ps. lxxii. 15. While I fervently remembered our good King in prayer, I did not degrade the subject of the discourse by referring it to him. The children of the King of Zion, I trust, felt their privilege in being the subjects of such a king as Jesus.

"The Lord continues to be gracious to us at Richmond Court. There are forty in communion with us. Of the whole I may have been useful to about twenty-six of these. I have reason to hope, however, that all the good is not known. Peace and love prevail among us. We are young, and have been placed in a peculiar and difficult situation for an infant cause. If a proper mixture of humility and godly fear can be maintained from proper principles on the hearts of a church, everything will thrive and bloom.

... "This reminds me of a description which a friend of mine, who lives at Bristol, gives of himself. He sustains the important and endearing office of a shepherd, and often tries to feed the flock and gather the lambs in his arm; yet of himself he says, that he is '*a piece of unbending stuff*.' Now in relation to sin, he may be like 'a brazen wall.' Yet I hope the above is a very imperfect description of the composition of my friend. Abraham Booth was *unbending*, but was it not remarkable that he should, it is said, always have given the Church their own way, and he got his own accomplished at same time, without deceit or intrigue. Let us try to please all

men for their good to edification. Let us be eminent for meekness, humility, gentleness, and love. My friend will, of course, perceive that I by no means interfere with the occasion of his thus describing himself, and he is aware, probably, how I should judge."

TO MR. BURNETT.

"EDINBURGH, 26th May 1810.

"Well, as to your meeting with a few, all I would say is, and this I do from some painful experience of my own, much wisdom and prudence are necessary in such a state of things, and in the present day, it should seem a double portion of these is necessary for such a state. The only thing that appears to me certain in such a case is, that if such a few begin to set anything in order, as it is generally called, it most probably will prove 'vanity' after a little space, and 'vexation of spirit.' For any arrangements, any plans, however deficient as to internal permanence and wisdom, may answer and may delight for a season. Christ's kingdom is spiritual, and this involves the possession and the exercise of mind. Then, there is always more attention displayed by the Redeemer to the mental than to the mechanical. Any few of the Lord's people can meet, and ought to do so in many cases, to comfort each other's hearts, but a million of them cannot by their *choice*, or their opinion, or their prayers, convey those gifts and that fitness which are essential to the existence and organization of a Christian church. These, when bestowed, are said to be 'according to the measure of the gift of Christ.' The pastoral office, for instance, is the institution of Christ himself, Luke xii. 44, not of the Church. The qualifications necessary are bestowed by *Him*; and both *these* and the *persons possessing them* are *His gifts* to the Church, Eph. iv. 12. These are serious considerations, which ought to be before the eyes of every infant cause, lest they should, as I have seen, begin to think that the *best among them* was the proper person. And this seems to be the

more necessary, as no Church, however large and respectable, has any warrant from Christ, nor legitimate authority within itself to choose any but those who appear to possess the qualifications spoken of in His word."

TO MR. BURNETT.

"EDINBURGH, 10th October 1810.

"We go on much after our usual fashion, not without experience of the Redeemer's favour. . . . Oh that you, my dear brother, and your unworthy friend, may be found fruitful in every good work. Our Saviour's merits will secure us from merited vengeance. May our days be spent in grateful remembrance of His loving-kindness, and may we have respect to the recompense of reward! Happy should I certainly be that my brother found Aberdeenshire more pleasant. I know now your situation better—better than perhaps any other Christian. In that situation may the Lord bless and uphold you, when it seems His will that you should be in it; and who can tell but it may some future day appear, that when our Saviour met you in the way of mercy, it might have been said, 'Through him will salvation come to this house.' It is, I am persuaded, a *good thing to pray always* and not faint."

TO A FRIEND IN BEREAVEMENT.

"EDINBURGH, 23d August 1811.

"It was only last week that I heard of your severe affliction. For *me*, this was so far well, as the lapse of a few weeks may have so far strengthened your mind as to enable you to bear with anything awkward, anything that may betray a heart not skilled in soothing, or a mind unacquainted with sorrows like yours. Into them I cannot enter, and were I at — with you at this moment, I should only lay hold of your hand and sit down silent. To Mrs. — I must do the same, and should wait to hear you break silence, before I attempted to speak.

Oh! there are some sacred moments in affliction, when a human voice must not be heard, lest it should interrupt the communication which is going on between the soul and the Father of souls. The friends of Job discovered no small degree of sympathy when they lifted up their voice and wept, and *spoke not a word unto him*, for they saw that *his* grief was great. They were of more service to him when silent than afterwards, but they did not break silence till he did so. No! there is a season in trials which is by far too tender a period for human interference, and when man's most refined, most delicate attempts only augment our grief. Happy for the afflicted child of God, when at such times he can devoutly say, 'I was dumb, I opened not my mouth, because THOU didst it.' Suffer me to direct my dear brother to the prayer of Hezekiah in Isaiah xxxviii. My own eyes have been filled with tears while I adopted the following expressions in a time of trial:—*'O Lord! I am oppressed; undertake for me. What shall I say?' 'He hath both spoken unto me, and HIMSELF hath done it. O Lord, by all these things MEN LIVE, and in all these things is the life of my spirit.'* I pray that you and your dear partner in all your joys and sorrows may have this affliction sanctified to your eternal welfare. May it render you both daily more mindful of that period when you shall leave the soil, upon which you are at present walking, and mortal things and mortal cares to mortal creatures."

TO MRS. WILLIAM ANDERSON.

"CARLISLE, 29th January 1812.

"MY DEAR SISTER,—After a stormy night I got here safe and well about half-past six this morning. I was scarcely comfortable for travelling till we supped at Hawick. There we took up a poor creature, a gentleman of some consequence in the country, in his own estimation, but having got too much liquor, he told us a good deal more than he was aware of. He is a Justice of the Peace named E——. He is a brother of

Commodore E——, and related to the noble family of M——. I talked to him very seriously about himself and eternity. He seemed confounded ; could not understand who it was he had got into the mail with him, but was sure that I was a gentleman and wished him well. He took it kind, he said, and accepted a tract—‘Sin no Trifle.’ At one period of the night, poor man ! his head seemed to be turned. He had been from home about twenty miles, looking after the French officers who are on parole in that part ; accordingly when the other two passengers were fast asleep, conceiving himself still on the bench as a justice, he gave us a formal address as French officers on parole, assuring us that if we acted honourably like gentlemen, he would protect us, and grant every indulgence. He seemed to be a sensible man when sober, and of very kind dispositions. When I checked him, and talked to him seriously, but still as to a gentleman, he seemed to understand at last, in some degree, what I meant. Thus was I engaged, when I hope my dear sister was fast asleep.

“Another gentleman who got into the mail before we reached Carlisle, an Englishman, had heard me preach. He did not recognise me for some time. What occasion have we for ever living as in the sight of God ! I thought I should remain concealed, but we had not entered far on the second stage, when he began, without any encouragement on my part, to talk of Mr. Haldane, and then of the late Mr. Medley of Liverpool. I hugged myself in the idea that I was unknown, but he at last came out with it, and of course I assented, and then we talked of various matters. He is a pleasant companion, and we agreed to go to Liverpool together by a coach and not by the mail. This will be much more comfortable. I shall be at Mr. Hope’s before supper to-morrow evening.

“I need not request you to remember me at a throne of grace, that our Redeemer may be magnified by my feeble attempts to speak in His name. You know it is not presumptuous ardently to wish and pray that we may be instruments

of doing great good in the world. Oh that the shortness of time, and the consideration that all opportunities of usefulness here must soon end, may so impress my mind that I may be enabled to preach and pray with more feeling and earnestness ! When you receive my next write me by return of post. Every blessing attend you, my dear W., and your affectionate brother by a double tie,

CHRISTOPHER ANDERSON.

TO MRS. WILLIAM ANDERSON.

" LIVERPOOL, 31st January 1812.

" I got here safely and well last night about six. Came to Mr. Hope's, and have slept there comfortably. There was a great variety of company on the road, and I do not remember that upon any journey of the same length, I ever had the opportunity of more frequently introducing the Scriptures. What a melancholy aspect do the inhabitants of this richly-favoured country wear, when viewed as *travellers* ! Looking at this class, one would suppose we were in a nation that set heaven at defiance to do the utmost—who had agreed together to spend this life, not only in as vain or empty, but in as wicked a way as possible. Some travellers, indeed, are silent for a season, but ere long discover the depravity which reigns uncontrolled within, while others are like clouds that are driven of a tempest, or raging waves of the sea, which foam out their own shame. What were *we*?—and what are we now ? How wondrous and how kind the operations of restraining grace ! and all the kind offices of guardian angels !

" You cannot expect that I can say much to you in this letter about this place. Mammon is the God of the great body of its inhabitants. Did they—could they but look forward to that great day when this earth shall blaze, and a new world succeed, how would it enervate them ! But in the approach of this, alas ! even we ourselves are too little interested."

TO MR. BURNETT.

" LIVERPOOL, 26th February 1812.

" I was uncertain when I wrote to you last whether you were in Edinburgh or in the north. It is all well that there has been no contest. Now that the restrictions are off the Regency, you see how many of the Prince's friends must be disappointed of promotion. Ah ! it is better to trust in the Lord than to put confidence in man. We, I trust, my beloved brother, have a prince over us that will never disappoint the hopes of His dependents. How far He will go beyond all their desires, eternity will shew. The Lamb that is in the midst of the throne shall feed them, and lead them to living fountains of water, while God himself shall wipe away all tears from their eyes. Keep, my dear friend, the recompense of reward in view. From your circumstances and situation in life, you are exposed to a thousand snares of which others know nothing. Yet I trust that though you possess riches, and have disappointed the fond expectations of an earthly parent, the Father of the faithful has taken you under His merciful management. O may He at last give you a crown of life and of righteousness ! I am sure, if I know my own heart, when it is given you to wear through endless years, I shall rejoice. Including you and a few more, may I not truly say,—what is my hope, or joy, or crown of rejoicing ? Are not even ye in the presence of our Lord Jesus Christ at His coming ?"

TO MR. GEORGE BARCLAY.

" EDINBURGH, 1st April 1812.

" Well ! I am returned, after a very pleasant journey home ; and I love home, and, blessed be the Saviour, seem to live in the affections of my spiritual children. How unaccountably good on the part of God, that my usefulness should continue in the midst of so much provocation ! Whenever I come back, and Monday evening arrives, then inquirers appear again. I think the Church is in a good state. I have been pleased with

the spirit of some of them very much indeed, and having myself returned to them with a degree of sweetness of spirit and tenderness of mind, arising, I hope, from the anticipation of a blessed eternity, my return seems to be blessed. Last Lord's-day I preached with no little enjoyment from John xiii. 1, last clause ; gave the application in the afternoon, and preached in the evening from Ps. cxlvii. 2, 3. It is fit, and pleasant, and comely that Jehovah should be extolled, seeing that He attends so wonderfully to the Church below. He is celebrated here as attending to her in her *associated*, (built,) her *dispersed*, and her *militant* or suffering state."

TO MR. FULLER.

"EDINBURGH, 1st December 1813.

"We go on progressively at Richmond Court. Our meetings were never better attended. On a Lord's-day evening we are occasionally quite crowded. We have our little difficulties, too, but also our pleasures and many blessings. I expect to baptize three persons on my return from Glasgow."

TO MR. BURNETT.

"EDINBURGH, 28th October 1814.

"Like Jacob, I have taken one of the most likely methods of securing a cordial reception,—good news from a far country accompany this. . . . Since I had the pleasure of seeing you, you have set me a good example, and I am sure I wish you and Mrs. Burnett every blessing. May your union be productive of real and lasting spiritual benefit to each, and may you go hand in hand towards that blessed, that better world, where all are like the angels of God in heaven, and being the children of the resurrection, cannot die any more.

"Richmond Court was never so attended. I am sorry that people have to go away every Lord's-day evening. Had we a place double the size, it would, I imagine, soon fill. Mr.

Fuller, you would hear, has been very ill, but the Lord has again raised him up."

TO MR. BURNETT.

"EDINBURGH, 15th February 1815.

"One of our brethren, Mr. Francis Braidwood, is now at Penzance, from whence, I think it is now very probable, he will ascend to the mansions of unclouded day, and behold in glory the face of our blessed Redeemer.* O what an anticipation is this, my brother! And he seems to be ripening fast for this his eternal rest. I read about a fortnight since a most consoling and impressive letter from him to the Church. All is well. He already seems to enjoy an earnest of future glory. May you and yours, my dear friend, and your unworthy brother, enjoy the same support when it shall please our Heavenly Father to place us in similar circumstances. He may hold out for some time, however, but there appears to be but little chance of recovery."

TO A FRIEND IN ENGLAND.

"EDINBURGH, 8th November 1816.

"Suffer me now to say a few words about Edinburgh. Richmond Court Chapel is now far too strait for us, and though we shall require foreign aid, which I hope will not be withheld or denied us, we must lengthen our cords, and strengthen our stakes. My heart is set on a place of worship worthy of the city and of our denomination, and when I do apply for assistance, perhaps our friends will keep this in view. Whatever may be the cause, certainly there never was an opportunity at all like this for the denomination having a chapel such as they might look to as a permanent interest when I am no more. Not only do all denominations attend us in the evenings, but

* He died shortly after. Mr. Anderson published an interesting account of this excellent and amiable Christian, consisting chiefly of his letters. It is entitled, "*Memorials of a Young Gentleman.*"

people of the best rank in society, which, considering the place and situation, is the more remarkable. Many go away after the seats and passages are full."

It was a full year after the date of the last letter before a suitable place of worship could be found to accord with the desire there expressed, and nearly another year passed away ere he could remove from Richmond Court to Charlotte Chapel, which he purchased from the congregation of the late Bishop Sandford, and altered to his own taste and convenience. This event (1818) forms a natural division of his ministry into two periods, one before and the other after the change. Deferring to a future chapter (chap. x.) the history of his later ministry, we return to an earlier date, to review his exertions for the cause of God in other lines of usefulness.

CHAPTER IV.

HIS ITINERATING EXERTIONS IN THE HIGHLANDS AND ISLANDS
OF SCOTLAND.

Soon after Mr. Anderson's return to Scotland from Bristol, he felt a desire to gratify the missionary spirit which glowed within his breast as strongly as when he offered himself for foreign service to Mr. Fuller. "I was an accepted missionary," says he, "and as I could not go abroad, I must prove myself to be of the same mind at home." The dark and neglected parts of his own country lay on his heart. It was during Mr. James Haldane's second missionary tour to the North Highlands and Shetland Islands in 1799, along with Messrs. Aikman and Innes,* that he had first tasted the sweetness of divine truth, and the letters and journals of these home missionaries as they were read from the pages of "The Missionary Magazine," in his father's family, were eagerly listened to, and their spirit drunk in by his soul in its first love. They made a deeper impression *then* than they seemed to do. The fruit of these itinerating labours of Mr. Haldane and his companions, both before and for some years after that tour, was a revolution in the religious state of Scotland, nearly as striking as that produced by the preaching of Whitfield and Wesley in England, and had been scarcely less needed. For a while the missionary spirit burned bright and clear, and the gospel trumpet sounded by many a young and zealous convert who followed, though with unequal steps, in the track of the "first three," broke the

* See Memoir of Robert and James Alexander Haldane, by Alexander Haldane, Esquire.

slumbers of thousands who were reposing in a very specious kind of self-righteousness, then and perhaps still too common in Scotland, and, by divine grace, turning them to "the simplicity that is in Christ." But in 1807, almost all this had died away.* As in the days of the Reformation, after the first successful struggle for light and liberty, Satan's device for withdrawing both appeared in stirring up a contest about sacraments, their nature and number; so on this occasion "questions and strifes" respecting Church government arose, and some finding *Ordinances* everywhere in the New Testament, and out of it, threw their crude discoveries like rockets into the Churches, producing agitation and dissension everywhere. Perhaps their most baneful effect was to quench the evangelizing spirit which, till then, had marked the course of this religious movement in Scotland. Even where a spark of that spirit survived, this constant mooted of "some new thing" in outward forms, threatened "not only to divide but pulverize the Churches,"† and destroy their power to act against the kingdom of darkness.

How utterly opposed to this divisive spirit Mr. Anderson stood, has already appeared from many extracts from his correspondence. He never once mingled in the fray, and though standing so near the vortex of the controversy as to be in continual danger of being drawn in, he managed to keep clear of

* The deep interest Mr. Anderson took in these exertions, and the saddened pleasure with which he looked back on them after they had ceased, are strikingly portrayed in a reminiscence of Mr. Philip, in his "Life and Times of John Campbell of Kingland." "All he (Mr. Campbell) ever said or wrote to me on the subject, always reminded me (as I told him) of the spirit of the Rev. Christopher Anderson of Edinburgh. Thirty years ago (1810) I rode with that accomplished gentleman and the Laird of Kemnay, across the heath where Shakespeare places Macbeth's witches. It was an interesting spot to me then; but I hardly noticed it that day, because Mr. Anderson was pouring out his heart to Mr. Burnett, in a narrative of what he called 'the auld lang synes of Haldanism,' full of candour, tenderness, and love. It was also in the style and spirit in which I had heard my father and Mr. Cowie speak. And just so, Mr. Campbell always treated the subject."

† Fuller.

it all. Much of this is to be attributed to the determination he early formed, and adhered to through life, never to seek to proselytize other Christians to his own sentiments on the external observances of Christianity, as well as to his quenchless desire "to gather those to the Redeemer who were not already gathered."

When Mr. Haldane in 1799 accepted the pastorate of the Church meeting in the Circus, he expressly stipulated that this should not prevent his labouring as an Evangelist in the "highways and hedges." In like manner, Mr. Anderson in accepting the call to office over the Church in Richmond Court, wished it to be distinctly understood, that from the work of spreading the Gospel in his native land or Ireland, he was not to be diverted, and that consequently he must occasionally go out and leave them for a while. His first tour expressly for this purpose was undertaken in March 1808, to Perthshire, and his second to Ayrshire soon after. Of these he thus writes to a friend in England:—

"I have been out on two short itineracies since I heard from you, the first was to Perthshire, where we have lately begun a cause; that is, Barclay and myself at present bear the whole expense, although we do so in faith that foreign aid will not be wanting when once all circumstances are known. Mr. M'Leod, our itinerant, is stationed at Perth, preaches occasionally in Gaelic, and itinerates round the country. Through faith and zeal, prudence and patience, I trust he will ultimately prevail. My next journey was to Ayrshire. The cause of Immanuel under Brother Barclay's care seems to wear at present a charming hue. I have the pleasure of hearing of several instances of conversion in this part of the kingdom through my occasional visits."

Encouraged by the success he thus met with, and sincerely grieved at the dissolution of the Society for propagating the Gospel at home, he would fain have thrown himself wholly into this neglected department of the work of the Lord. But

he soon found how incompatible were these long or even frequent and short terms of absence, with the welfare of the Church of which he was sole pastor. He sought therefore to form, in conjunction with Mr. Barclay, an association for supporting a few itinerants in the Highlands. The expense, in the first instance, and the continued responsibility for many years, rested upon himself. Mr. M'Leod was engaged to labour in Perth and its neighbourhood in 1808, and some time after, Mr. Dugald Sinclair for Argyleshire. For a while Mr. Gibson, a member of the Church at Irvine, was assisted to itinerate in Galloway. In this work he was encouraged by Mr. Fuller, who, in May 1808, thus writes :—" Your proposal reminds me of 2 Kings xii. 8, 9, ' Get a little chest and bore a hole in the lid ; and give the money to *them that do the work.*' I mean to second your application to the London Itinerant Baptist Society."

In the August and September of the same year, he made a preaching tour through Ireland, accompanied by Mr. Barclay, and collected for the Baptist Mission when in Dublin. The impression received on that tour was never effaced, and for the native Irish, as for the native Highlanders, he only ceased to labour when he ceased to live. The short narrative of their progress is given in his own language in a letter dated November 1808.

" To begin with Ireland. I shall give you the places which we visited in order, and you can trace them on the map. Barclay met me at Portpatrick. Disagreeable passage over night to Donaghadee. Posted to Belfast and got the mail for Dublin. Each of us had left home on Monday, and we were in Dublin on Friday morning early. We thought it best to go south at once, and get our route northward from Dublin. We remained three Lord's-days in that wicked city. Here life is to be seen in a style that is truly grieving. I am writing to an Englishman, I remember. It appears as though a thin veil of ferocity was spread over most ranks, whilst the lower orders

are of the basest sort. The streets on a Lord's-day display an affecting sight. I am not, as you well know, of a melancholy temperament, yet they were sufficient to weigh down the spirits of any one. Some streets seemed more thronged than usual on Sunday. Mass, idleness, and business make a fine mess, you may suppose, and all going on at once in the same place. Plunket Street, where Cooper's meeting is, we thought one of the worst in this respect. Going out to preach for Mr. Kelly at Black Rock on a Lord's-day evening, about five miles from the city, how many gigs, gingles, jaunting-cars, sociables, &c., full of people, do you suppose I met returning to Dublin? About 150. This, you observe, was during the time I rode out there, perhaps an hour. They were returning in parties, some half and others wholly intoxicated. They passed in threes, sixes, and eights, all at once, sometimes two or three abreast. When I got to Black Rock, a watering-place, there the spawn appeared from whence all this fry. I preached from Hebrews x. 31. Kelly said afterwards, now this is just the address as to substance and manner which we need, and I am afraid it is fast subsiding among us, or words to that effect. Swift's Alley meeting is in the most miserable condition you can conceive. It requires not only a man of talent but of a patient determined cast, to match or manage such a place as Dublin, and it appears to me, that until such a one be found, expectation of good from that quarter is vain.

"We succeeded as to money matters much better than might have been expected. . . . In this city, however, and its environs, we met with a few choice spirits, who remember Pearce and bless his memory. These, like a few spring birds, droop, in some degree, I fear, owing to the surrounding winter. Some of another cast are covered with eternal snow, and others are skating, under an atmosphere clear and cold, upon the frozen zone of Christianity. Let us, my friend, dwell in the beams of the Sun of righteousness, for, alas! my heart feels a tendency to freeze even there.

“From Dublin we proceeded by Drogheda and Dundalk to Newry and Armagh. Here I parted from Brother Barclay, and went *in* to the country by Caledon, Ochnacloy, Omagh, round by Londonderry, Newton-Limavady, Coleraine, Balmony, to Ahoghill, or rather Gracehill, a large Moravian settlement, where I was very kindly received, and waited for Barclay. He stopt at Armagh a day or two, and went by Rich-hill, Portadown, Lisburn, as it were round Lough Neagh to Belfast. He and a Mr. Brown of that place came by Antrim to Gracehill. Then Barclay and I returned to Belfast. We were thus five Lord’s-days in Ireland. We could not preach so often as we wished. There is great need for exertion. Poor things! they have been scattered and peeled, meted out, and trodden down, no wonder than they should be far behind, or even terrible from their beginning hitherto. I am smitten with our neglect. Alas! the generation of them now grown up will mostly fall into remediless woe before our eyes. The rising generation are a more hopeful prospect, provided only that exertion is made—made to redeem them from ignorance and superstition.

“As to the choice people of whom I spoke, Matthias of Dublin is one of them. He is indeed a lovely character, and seems to be doing good. Mr. John Hall is his right-hand man. Mr. Kelly of Black Rock is also a most amiable creature, as well as several of the Church at that place. Mr. Hartley, the Moravian minister, is a very godly and ingenious man. It is curious to see a lovely Christian community living together in such a country as Ireland, like Tadmor in the wilderness. Yet there is more religion in the north of Ireland than in any other part. . . .

“Did you receive any of our Society papers? I sent them by London. Meanwhile, I assure you, a few guineas would not be unacceptable, as I have been in advance as treasurer, more than £20, which is more than I can afford to go on with. We cannot get *labourers*, else we could send two, or perhaps

four, to Ireland. *Speakers* we have, and plenty, but ‘the *labourers* are few.’”

A few additional touches to the picture of Ireland’s religious state are given from letters he wrote to his sister-in-law from Dublin.

“*Dublin.*—This is a large populous city, full of the deepest wretchedness, and abounding in evidences of riches and grandeur. In short, I never saw such a combination of misery and opulence, with horrid depravity, in my life. We have seen a few of the Lord’s people. Some of them are in a most affecting state, others are prospering. I have been much pleased with dear Matthias, of whom Mr. Pearce says, ‘He has a spirit serene as a summer’s evening, and sweet as the breath of May.’ Rowland Hill is here : we expect to meet him to-night. The chapel he came to open has been well attended since. The Lord make it a blessing to this large, unhappy, wicked city. I anticipate some affecting sights in the country. I have seen *faces* and heard *oaths* which one may live long in Scotland without witnessing, and a general *something* which I cannot now put into words. . . . Alas ! I never saw religion exemplified as it is seen here. Oh ! it is truly affecting ; and, according to the opinion of many of themselves, without a *divine* interference, there is no saying whereunto things will grow. All things are indeed possible with Jesus ; and pitying them and the city, the miserable and unhappy city where they dwell, I would entreat Him to shine upon them.”

But Mr. Anderson soon found, that however strongly he might feel for Ireland, the work they had begun in Scotland required all the exertion they could make, or means they could raise to carry it on. His object was, as he himself expressed it, that when men of some talent and much self-denial should offer themselves as home missionaries, they should see a generous standard to which they could approach and say,—here am I. “Is it not affecting,” says he in a letter, 6th March 1809, “that there is at present no itinerating to any extent going on

throughout this kingdom?" One thing, meanwhile, we wish, is to assist those deserving men who are already fixed in the country, to preach round their own stations, by paying their horse hire, room rent, &c. We are confined to no denomination in the way of aiding. This will seem to some few a further development of our being *lax* indeed; to others not so."

Some time after, they published a short narrative of the labours of their itinerants, which was continued periodically, and were generously assisted by a few; but to the very close of the Society's existence, the receipts were always short of the expenditure.

On engaging their second itinerant in 1810, they made their last *personal* effort in itinerating,—Mr. Barclay in Galloway and the south, and Mr. Anderson in the north, as far as Dingwall. Before this they had been often out for short periods,—too often, perhaps, for the welfare of their own flocks, but not for the good of the country. Whole presbyteries were found in which there was not a gospel minister, or but one, who was strictly kept within his parish by the jealousy of the rest. By him they were sometimes welcomed, though with abundant caution, lest it should stir up the slumbering wrath of the *Moderates*.

On his last itinerating tour, Mr. Anderson was accompanied by his friend Mr. Burnett of Kemnay, who insisting on taking a post-chaise, cheerfully paid the whole extra expense, besides contributing £50 to the funds of the Society. A few brief details of this interesting journey were given in a letter to Mr. Fuller, who ever took a lively interest in the success of the scheme, and others are preserved in a Journal which he kept nearly half the time. A few extracts will be read with interest from both these sources:—

"*July 23d, 1810.*—Leave Edinburgh to-morrow for the north of Scotland. To preach the Gospel of the grace of God is my *first object*; at same time to make the Edinburgh Bible Society and the Baptist Mission more extensively known; and, *d.v.*, to excite an interest with regard to both. The *Highlands*

of this country demand serious attention, and some inquiry should be made. This also I shall keep in view. To *feel* my own unworthiness, compassion for the souls of men, and love to God even our Saviour, I know to be absolutely necessary to success in such journeys as these.

"24th.—Left Edinburgh by coach, and got to Perth by half-past six. Brother M'Leod waiting. Soon after, Brother Burnett arrived from Aberdeen.

"25th.—After breakfast saw Mr. Thomson, to whom I spoke of the Edinburgh Bible Society, and the importance of an auxiliary in Perth. Then called on the other ministers, Messrs. M'Kenzie, Pringle, Black, and others, about this. Perhaps on my return something may be done. Left Perth about three, P.M., in a post-chaise with Brother Burnett, in whom I expect to have a pleasant, profitable, and godly companion. Arrived at *Cupar-Angus* before six. Having sent round the bell-man, I preached at seven, from Eccles. xii. 13, 14, in an open court or square, to above 200 attentive hearers. After distributing tracts, we intimated sermon at eight next morning. Called on Mr. Allan, Antiburgher minister, who sent Fuller a collection for the Translations, and left Bible Society Report, Brief Narrative, &c.

"26th.—No person coming this morning at eight, called on Mr. Dun, Relief minister, and left Bible Society Report and mission papers. Left for *Glamis*, where we preached at four, P.M., to upwards of a hundred persons; then walked to *Forfar*, six miles.

"27th.—Called on Mr. Eddie, Antiburgher minister; others out of town. Having obtained the Provost's liberty to preach in the court-room, met at seven, P.M. Preached from Ps. xxxiv. 16.

"28th.—Breakfasted with Mr. Bruce. Came by coach to Brechin; called on Mr. Burns, and on the Burgher and Antiburgher ministers, and left reports and mission papers. Having intimated sermon by the *drum*, I preached at the Den, (the

Town-hall was painting,) between two hills, a little way out of town. Took chaise to *Montrose*. Leaving town, we discovered a person setting out on the road who had been one of our hearers, and as it threatened rain, we took him in. Found him to be a pleasant and truly pious companion, one of the Methodist ministers now stationed at Montrose, where he has been for some time, preaching at that place and Brechin. He says there is little or nothing doing in their connexion at either place; thought that I had a good congregation for Brechin, considering the prejudices of the inhabitants, which he considers very strong. The number was between 100 and 200; text, Heb. x. 31. Found that Mr. Black, the Tabernacle minister, was out itinerating. Mr. M'Kenzie expected to supply for him. He arrived and drank tea with us at the inn.

"29th, *Lord's-day*.—Breakfasted at Provost Paton's. Heard Mr. M'Kenzie expound the Lord's Prayer. Preached at Mr. Black's in the afternoon, from Jude 4, and in the evening from Hos. xiii. 9.

"30th.—Posted to *Bervie*. *Drum* being sent round, I preached in the Town-hall from Job xiv. 10. By mail to Stonehaven and Aberdeen. Walked with Mr. Burnett to Hilton.

"31st, *Aberdeen*.—Called on Professor Bentley, Mr. Duguid, &c. Evening—met at Mrs. Duguid's, Dr. Ross, Professor Bentley, and others, who left soon after I had given them some Bible Society papers. Returned to Hilton.

"August 1.—Went by canal boat to *Kemnay*. The gardener having given notice to the people, I preached to about 300 in one of Mr. Burnett's large barns. They were very attentive, and seemed impressed by the subject; Acts iv. 12. Distributed tracts, and intimated sermon next morning at ten. Congregations consisted mostly of Mr. Burnett's tenants.

"2d.—Preached in the same place at ten, from Gen. iv. 4, 5. Returned by the boat to Hilton; a pleasant sail. Major Johnstone in the boat.

“*3d, Aberdeen.*—Disappointed of parcels of tracts, &c., from Edinburgh.

“*4th.*—By chaise to *Ellon*. The absence of the bell-man to intimate prevented preaching there. Left some tracts, and promised to preach on return. Posted on to *Peterhead* by Cruden. Called on Mr. Campbell, Burgher minister, and left report and papers of the Bible Society. The Chief Magistrate favoured us with the use of the Town-hall for sermon to-morrow ; bills were posted in different parts of the town announcing it.

“*5th, Lord's-day.*—Went to the Hall, and preached to but a few. Heard Mr. Campbell ; a confused exposition of Luke vii. 36, &c. When I went to the Town-hall at half-past one, there was no one there ! Afternoon—walked round, and having distributed tracts among the sailors, went out by an old ruin on the beach, and ruminated on the blessings of Christian communion, now felt its value, and sympathized with my dear brethren among the heathen, who must oft sigh and suffer, owing to their being separated from Christian friends. Thought of my dear charge at home, and my signal happiness in being among them, and placed over such a people. Went to the parish church, and heard Dr. Moodie of Edinburgh ! a strange sermon on repentance, finely expressed, but dangerously defective, and awfully calculated to mislead. Had a good congregation in the evening of 200 or 300. Attentive, and all standing. Text, Luke xviii. 10-14.

“*6th.*—Sent round the drum, and preached this morning without at the broad stairs before the Town-house, from Rom. ii. 15 ; a good congregation. Posted to *Fraserburgh* by Longway. Sent round the drummer, and preached to a large congregation, between 400 and 500. Called on Mr. Anderson, Independent minister. He and Mr. Chalmers supped with us at the Inn. Conversed on the importance of practical godliness and Christian dispositions.

“*7th.*—After a walk by the sea-shore with Messrs. Chalmers, Anderson, and Smith, we went to Rosehearty on foot, and

preached from Acts ii. 40. The people seemed shy of hearing out of doors. But beginning at the end of a barn, perhaps about sixty or seventy heard. The bell-man was very backward to give out sermon, unless I would tell who I was, a seceder or a missionary ! Recollecting we were on the estate of Sir William Forbes of Pitsligo, our Treasurer, I told him to say it was the Secretary of the Edinburgh Bible Society. Saw here a William Henderson, a lively active Christian. He keeps a school, and promises to be an extensive blessing. Walked back to Fraserburgh, and preached in Mr. Anderson's meeting—a good attendance ; text, Ezek. xviii. 4. On the whole, better attendance and attention at Fraserburgh than Mr. Anderson expected.

“ 8th.—Left Fraserburgh ; Mr. Anderson in the chaise with us. Arrived at *Old Deer*, and walked on to *New Creachy*. Preached to a few in Mr. Robertson's meeting. Came on to *Ellon*, through which we had passed on Saturday. Here a solemn event had taken place on the Sabbath. When the people were assembled in the forenoon, Mr. Tait, their minister, having given out the first psalm, dropped down and expired ! The town was therefore in a favourable state for hearing, and I felt the importance of improving the warning. Preached from Heb. ix. 27, 28, to a large and very attentive audience. May the Lord impress and awaken their minds !

“ *Thursday, 9th.*—Came to *Aberdeen*. Found our parcels of tracts, &c., arrived. Preached in the evening to a pretty large audience in Mr. Philip's meeting. When Mr. Fuller was last here, a Ladies' Society gave him a donation for the Mission. The female servants took the hint, and formed a society for aiding the diffusion of the Sacred Scriptures. After preaching this evening, I was waited on by two servants, who presented me with £20 for the Edinburgh Bible Society ! They have a considerable balance in hand, a portion of which I have no doubt will be forthcoming if Mr. Fuller visits us next year.

“ 10th.—Left Aberdeen about 10, A.M., for the North. Came

forward to *Old Meldrum*. Sent round the drummer, and preached at the stairs of the church or Town-house to about 150 people. Distributed tracts, and came on to *Turriff*. Sent round the drum, and preached to a disorderly and careless audience.

"11th.—Went on by chaise to *Banff*. Beautiful town, finely situated, and picturesque, as well as *Macduff*, an adjoining place, built by the Earl of Fife. Walked to the latter place, and intimated sermon next morning at nine. Called on Mr. Gibb.

"12th, *Lord's-day*.—Preached at *Macduff* to nearly 1000 people, at the Old Kirk. Walked back to *Banff*, and preached to a very large audience, 2000 or more, and very attentive. Many of the respectable people of the town attended. Here I found that out-of-door preaching was by no means viewed in the despicable light which it is in other parts. Preached in the evening at Mr. Gibb's meeting, and conversed with some of his members after.

"13th.—Forenoon with Mr. Gibb. Posted to *Portsoy*, and preached on the Green to a goodly number. Came on to *Cullen*. Walked out with Brother Burnett by the sea; hills all around, and the billows breaking at our feet; a fine moonlight evening. Distributed tracts, leaving them at the doors. Spoke to several people.

"14th.—Went on to *Fochabers*. This is very near Gordon Castle. In seeing over this Castle, we had an opportunity not only of giving tracts to the servants, but of leaving some, so as the Duke or the Marquis of Huntly might see them. Both were expected there soon, and who can tell? Preached in the evening in a good hall to an attentive audience, and after sermon came on to *Elgin*.

"15th.—Called on Mr. M'Neill, and on old Mr. Grant. Remember his frank open manner! Old man, above eighty. Went with Mr. M'Neill across the Lochy to Mr. Somerville, with whom left Bible Society papers, and called on old Mr. Duncan. Preached in the evening on the plain-stones to a very good audience of from 800 to 1000 people."

The Journal failing here, the rest is given from Mr. Anderson's letter to Mr. Fuller:—"At Elgin we were kindly entertained over night at the Antiburgher minister's, and by one of the town clergy next morning. He is an old grey-headed man, above eighty, and gave me a guinea for the mission. 'I am an old man, Mr. Anderson,' said he; 'I rise in the morning at four, and go to bed about four in the afternoon. I hear of many various opinions, but I cannot now take any part in them. It is my opinion that there is a fermentation going on at present, and good men of various minds are engaged in doing good. I hope there is good doing among them, but it is somewhat like the process in brewing; it will go on working for a while, and by and by a *scum* will be gathered off, and I hope there will be the *pure liquor* of the Gospel at last!' On Thursday evening I preached at *Forres*. On Friday at *Nairn*, and went on to *Inverness* that evening. Here I resolved to preach several times. On Lord's-day, 19th August, having been kindly received by some friends belonging to the Church, they procured a good audience at eight, A.M. Was a hearer through the day, and preached in the evening to a large audience. One of the clergy came up and thanked me; from what motives I know not, for I fear he does not preach the Gospel. Monday, 20th, I left Inverness to visit Mr. Stewart of *Dingwall*,* who was formerly at Moulin, in Perthshire, where there was a revival some years ago. Spent Tuesday, 21st, with him, and preached in the

* To this excellent man and honoured minister of Christ, Mr. Anderson was strongly attached, and the attachment was mutual. They laboured together in the cause of Gaelic schools, and as often as circumstances permitted, communed together on the progress of evangelical religion both at home and abroad. On a beautiful copy of Griesbach's New Testament, immediately under Mr. Stewart's autograph, is found the following note in the handwriting of Mr. Anderson:—

"Author of the Gaelic Grammar, and one of the Translators and Editors of the Gaelic Bible. He presented me with this as a token of friendship, and a memorial of himself, in 1815, under the impression that he was then near death. He, however, recovered, was called to be one of the ministers of the Canongate, Edinburgh, and in this city he died."

evening at *Drummond*, about six miles north. This was my farthest.—Wednesday, 22d, crossed at Fort-George, and preached at the town called *Campbelltown* close by.—Thursday, 23d, returned to Inverness. Preached in the evening, also on Friday evening, and on Saturday spoke to the good people who usually meet at a weekly prayer-meeting.—On Lord's-day, 26th, preached at eight, A.M., at one, and at six, P.M. This was my last opportunity, and an interesting one. Inverness is indeed, upon the whole, in a very affecting state. Allowing that the places of worship were well attended, which the most of them are, there seems scarcely sufficient accommodation. But what is deplorable, there is scarcely anything like Gospel in the whole town. The population must be about 10,000 or 11,000. The serious people seem mostly to belong to the Establishment, and a few of them are persons of discernment. The people heard very attentively, and the congregation last evening was, I think, between 2000 and 3000.—Monday, 27th, and Tuesday, 28th. A new coach is now running between Inverness and Perth. It is two days' journey, two-thirds of which, if not more, is through the mountains and glens of Scotland. A storm, ten days before, had covered one of the mountains with snow; it very soon melted, of course. But we saw the snow which remains constantly unmelted in some places. On Wednesday evening preached on the North Inch, Perth, to a large audience, among whom were four of the Established ministers, and one or two from the country. On Thursday evening preached again to a similar audience.* Mr. Black and Mr. Pringle desire to be kindly

* It was while Mr. Anderson was preaching on this spot, and either on this or a subsequent occasion, that one of his hearers of the humblest rank was cut to the heart; though of sober, industrious habits, the guilt of sin lay heavy on his conscience, nor did he find relief by waiting on the ministry of any of the Perth ministers, though some of them were excellent men. At length he resolved to remove with his family to Edinburgh, that he might find the preacher whose discourse had awakened him to a sense of sin, naturally supposing that he was the most likely to afford him relief. Arrived in Edinburgh, the poor ignorant Highlander knew neither the name nor denomination of him he was in quest of, but patiently and

remembered to you. Friday, preached at Crieff. Having sent for Mr. John Hall, who has been supplying for me at Edinburgh, to meet me here, he and I, with Mr. Burnett, set off on a pedestrian tour to Loch Tay, on the banks of which I preached twice on Lord's-day, 2d September. Coming round by Stirling, I left them there, and got to Edinburgh on Thursday 6th, in time to preach in the evening, having been absent six Sabbaths.

"Brother Burnett accompanied me all the way, and paid two-thirds of the expense of the chaise. I never could have accomplished half so much had it not been for this mode of travelling. I was enabled not only to preach much oftener, and go over a good deal more ground, but to carry tracts, &c., sufficient to fill the chaise. As many (almost all beyond Aberdeen) were very ignorant of the Mission, I had printed 2000 copies of a card containing the latest intelligence, and the names of those who receive subscriptions. I had also some copies of the 'Brief Narrative.' Besides this, I had the Bible Society to make known by the same method, and dispersed two bundles of tracts of various kinds. I was also anxious to ascer-

steadily went the round of all the chapels and churches of the city, Roman Catholic, Socinian, and Quaker not excepted, till after many months' search, he dropped into Richmond Court Chapel, and in a moment recognised the voice that fell so powerfully on his ear on the Inch of Perth. The instruction received by a mind so open to it, soon brought the "joy and peace" which "belief of the truth" imparts. A tribute is due to the memory of this humble but excellent man. Illiterate and ignorant from long neglect, his mind, when exercised on spiritual subjects, soon brightened, and the rapid progress he made in the knowledge of divine things shewed what he might have become had he been converted in early life. Poor in this world's goods, he was rich in faith and the fruit of the Spirit. His prayer at our social meetings, unconnected and tremulous at first from timidity, often rose to a sublimity both of idea and expression, which impressed every listener, till the suppliant, giving way to his own emotions, and forgetful of the presence of others, would continue to pour forth his petitions after they had become unintelligible to all but himself and God. Few were at all aware of the depth of his understanding or extent of his knowledge in spiritual things, except those who would sit down beside his cobbling-stall for an hour, and listen to his observations on the last Lord's-day's discourses.

tain some particulars in regard to our Scotch Highlands. You will scarcely credit it, that out of a population of 335,000, 300,000 understand no book in any other language than the Gaelic, nor understand a discourse in any other, while there are no Gaelic schools in existence, nor a spelling-book for teaching them to read their mother tongue. In some parts not more than one in several hundreds can read. . . . Mr. Sinclair, one of our itinerants, had travelled over a great part of the Highlands and met me at Inverness. Mr. M'Leod now preaches chiefly about Crieff. Brother Barclay has been out on a seven or eight days' preaching tour through a most destitute part of the country. These journeys, and our two itinerants, cost no small sum. Brother Burnett gave me £50 toward them lately, but all this and much more is expended. Our funds are very low, but the Lord will provide. If you can send us aid I believe it will promote Immanuel's cause. Mr. Lister of Hackney has given me £10 this year for the purpose."

Mr. Sinclair, who was itinerating in the Highlands, and met Mr. Anderson at Inverness, in a letter to Mr. Burnett, written a few days before they met, says:—"The people turned out well in some places, in others we could get none at all to hear. Those parishes in Ross-shire, where they have reputed Gospel ministers, and a few devout private persons, are, in general, the places where the people turn out worst. In these parts the multitude look up to the example of the few reputed holy, and these give them no encouragement to hear us. I have many proofs of this. Yesterday, after preaching in a country village, I was dismissing the people, when the catechist, a holy man in their opinion, was passing. He stood and asked what this gathering meant; being told by one of his hearers, he again asked, 'Who is the minister?' The other pointed to me, on which he said, 'You have little work to do at home when you would come out in this manner to hear these men.'"

It was on this journey that Mr. Anderson first conceived the idea of forming a society for promoting the cause of education

in the Highlands, which next year ripened into the Gaelic School Society, an account of the origin and progress of which, under his management, we reserve to a future chapter. This new engagement did not set aside or even lessen the need for prosecuting the other; but it had the effect, along with the Secretaryship of the Edinburgh Bible Society, of filling his hands with other work, and imposing on him a degree of restraint in *publishing* the journals of the itinerants. Hence these exertions to sow the seed of truth in the Highlands were little known beyond a small circle of Baptist friends in Scotland, and smaller still in England; and the consequence was, a failure of funds to support one itinerant wholly, and two partially, besides the itineracies of ministerial brethren, which, however, after 1810, were seldom undertaken. Mr. Anderson often wished to transfer the direction and pecuniary concerns of the Society to other hands, but having run so far in advance, it was at once a difficult and a delicate thing to propose it to any one. "My desire is," says he in a letter to Mr. Fuller in 1812, "that some other person could take the office of Secretary and Treasurer of the Itinerant Society off my shoulders; matters would be in better train. But then you know it is not wonderful if I should remember your story about holding the ropes while Carey is down in the mine. Yet, in a little, I think I shall be able to let the friends know more by the press than hitherto. Sinclair, trained at Bradford Academy, has been our best and busiest man. He has been labouring in the darkest corners of Scotland, the Isles of Jura, Mull, &c., and the coast opposite to these, where the ignorance and destitution of the people is no less. Gibson, one of Brother Barclay's people, and M'Leod at Crieff, have been assisted by us. It is partly owing to want of time, and partly to prudential motives, that I have not been able to print particulars."

In 1814, he again writes to the same correspondent, "You know we have been attempting to do something for God in the more destitute parts of Scotland, but neither Barclay nor myself,

with whom the whole rests, have ever said much about the matter. We have gone on with silence, but, blessed be God, not without success. I expect to be able to send you soon, four numbers of—what shall I call them?—‘Our Periodical Accounts.’ I must not anticipate their contents, but considering that endearing connexion which exists between us both and a few in England, we rather suppose that our beloved brother and father at Kettering, will feel as much gratification as any. In a fortnight or three weeks I hope to send them *via* London, ‘to all the places where David was wont to haunt.’ I lately heard from Chalmers, who still remembers your visit with warm emotions.

“I think you will find the tale of our Itinerants not destitute of heart, and of what the French call *naïveté*. Both of them should have a companion in these tedious journeys; but this requires funds, and till the sum in advance already is reduced, we must wait upon Providence as to enlarging our borders. You ask me to give you the name of our Society in the most unexceptionable form I can think of. Now we came forward without a name as a society, for the matter lay with Barclay and myself,—solely with myself as to money. We can, however, assume a *name* as a society, if that is afterwards thought advisable.”

In the beginning of the year 1821, two young Scotchmen who had finished their studies at Bradford College, declining the calls they had received to settle in England, resolved to return to their native land, and, by preaching the gospel, attempt to raise new interests where there were none before. Mr. Gilmore, formerly a member of the Baptist Church at Irvine, under the pastoral care of Mr. Barclay, fixed on Aberdeen as a station promising usefulness; and Mr. Douglas, formerly a member of the church at Richmond Court, Edinburgh, was recommended or invited to pitch his tent at Falkirk. To both of these, having no resources of their own, Mr. Anderson gave promise of support in making the attempt, though already

considerably in advance for the Itinerary Society, with little prospect of the debt ever being reduced, much less discharged.

Mr. Gilmore was eminently successful, and after receiving a few remittances from Mr. Anderson during that year, and an aid in 1824, was wholly supported by the Church which he had been the means of forming. Mr. Douglas, after a hard struggle, found the difficulties and opposition in Falkirk too great to contend with, and left it the year following for Hamsterly in Durham, to the pastorate of the Baptist Church of which place he had received a call before leaving Bradford. There he continued to exercise his ministry till his death in 1849. A Baptist Church was subsequently formed in Falkirk.

Till 1816, the receipts of the Itinerating Society nearly balanced the expenditure, but at the close of that year the former was found to have greatly declined, and continued to decline, till, at the very time when Mr. Anderson promised to sustain the efforts made at Aberdeen and Falkirk, he was £127 in advance. The balance against the Society went on increasing till 1824, when the association was dissolved, and the remaining missionary passed into the service of the Baptist Home Mission for Scotland. Mr. Anderson, as treasurer, was then in advance upwards of £147, besides £92 or £93 advanced for Falkirk and Aberdeen, which latter he always looked on as a private contribution of his own to these two places. Thus his contributions to the cause of divine truth in Scotland, in connexion with these itinerating exertions, amounted to £240, besides the liberal donations to its funds during the seventeen years of the Society's existence.

In closing this chapter it is only right to add, that the excellent men who were supported or assisted by this Society, walked in the same spirit, and in the same steps, with its founder, relative to proselytism to the peculiar sentiments they entertained on the order and ordinances of a Christian church. *Their* object, as well as his, was to "gather to the Redeemer those who were not already gathered." In forming or leading

a Christian community, while they could not refuse to admit those who had voluntarily come to the same mind on the subject of that relation, though previously consistent members of other churches, they made no endeavours to draw Christians away from the communities to which they already belonged. Their desire, in the quaint language of Mr. Anderson, "was after the lambs rather than the sheep," nor could any one, with fairness, accuse these brethren of "sheep-stealing." The *immediate* result of their labours was the conversion of not a few precious souls, most of whom are now with Christ, though some still survive ; while the *permanent* effect may be traced in the history of several churches which owe their formation directly or indirectly to the evangelizing efforts of Messrs. McLeod, Sinclair, Gibson, Gilmore, and Douglas. The seed of not a few of the Baptist Churches scattered over the Highlands and Islands of Scotland was first sown by the two former, and though the sparseness of the population will never permit them to be individually numerous, their value as centres of itinerating efforts can hardly be overrated. Who then can say that the £1000 expended during these seventeen years, and one-fourth of which was contributed by its treasurer, was altogether lost ; or that the effort was a failure, because it yielded at once its field and its agency to a more widely organized and better supported society for the same object ?

CHAPTER V.

ORIGINATES THE EDINBURGH BIBLE SOCIETY AND THE GAELIC SCHOOL SOCIETY—HIS EXERTIONS ON BEHALF OF THE NATIVE IRISH.

IN the month of May 1809, Mr. Anderson made the annual collection in London for the Baptist Missionary Society. On his way up to town he was accompanied by the late Dr. Peddie of Edinburgh, who was appointed to preach the annual sermon for the London Missionary Society, and by Mr. Burnett of Kemnay, who, preferring a post-chaise to the mail, paid the additional expense. On this journey the conversation turned on the leading religious and philanthropic societies of London, whose anniversary meetings they hoped to be able to attend. The object of the British and Foreign Bible Society, and the principles on which it was *originally* founded, had long excited his admiration, and he resolved to make himself more thoroughly acquainted with the plan of its operations. How far he found leisure for this while in London, amidst his numerous engagements in behalf of the Mission, it is impossible to say, as he kept no journal of this visit to the metropolis; but on his return the idea of forming a Bible Society in Edinburgh filled his mind. To assist the parent society formed part of his plan; but he thought that Edinburgh, as the capital of another kingdom, should support an independent, and not a merely auxiliary society, retaining the disposal of its funds in its own power, and their application to the dissemination of the Scriptures wherever they might seem most needed.

He had another object in view in attempting the formation of a Bible Society in Edinburgh. In the early and most inter-

esting period of the Parent Society's history, he had witnessed the harmony which prevailed among its directors, and which the object they had in view seemed to cherish, though the Committee was composed of men of nearly all denominations. The discord which religious controversy had excited for some time previous in Scotland had begun to subside ; but there was needed some object of common interest and agreement to engage the attention, and bring together the excellent men, who, differing in almost every other point, agreed to hold the Bible as the source of all truth, and the standard of appeal in all controversies.

But many difficulties presented themselves to his mind. He was young in years, and possessed as yet little influence. Though personally respected as a minister, he was only known to most as the latest of the sectaries who had branched off from the Tabernacle connexion, and was expected like many of these to disappear in a little time. Besides, most of the ministers of the Church of Scotland in Edinburgh then, did not sympathize with the constitution of the British and Foreign Bible Society, and could not be expected to take a friendly view of one, similarly constituted, so much nearer their own doors.

He was not, however, to be diverted by difficulties from an object on which he had thought so long, from which he expected so much, and for which he had prayed so fervently. He made the attempt, and succeeded to an extent beyond his most sanguine expectations. He said nothing to any one before he had formed the whole plan to be proposed, in his own mind. He then consulted Dr. Peddie, whose heart he was sure was with him in the object, respecting the best means of bringing it before the public, when they agreed to break ground by waiting on the evangelical ministers of various denominations in the town and neighbourhood, (Dr. Peddie taking the Dissenters, and Mr. Anderson the Churchmen,) and stating the nature of the object, urging the need of it for sup-

plying the destitution in Scotland, which was found, from personal observation, to be greater than was suspected, and offering to take the responsibility of calling the preliminary meeting. They were delighted to find that all on whom they called approved of the design, and many of them cordially. The first meeting was held in the Royal Exchange Coffee Rooms, October, 1810, to frame resolutions and agree on office-bearers to be proposed to the first General Meeting. All the plans submitted to it were approved and, with a few modifications, adopted. Before leaving the room £130 was subscribed. An address to the public, introducing the subject to their notice, written by Mr. Anderson, was adopted at the meeting, printed, and widely circulated.* The General Meeting which followed was a very encouraging one, and all parties united heartily in a scheme of benevolence which seemed to touch none of their prejudices, though virtually it laid the axe to the root of them all. In a very few months £550 had been collected, and the good-will of Christians of all denominations secured, the few excepted who dreaded the union for any object, however good, of men so opposite in their opinions respecting the meaning of the Book they had agreed to circulate. Though the last thing thought of was rivalry with the British and Foreign Bible Society, and a large proportion of the funds of the Edinburgh institution was duly remitted to it, the circumstance that it was not a mere auxiliary, but pursued an independent course, excited uneasiness in the minds of the directors of the parent society, lest the example should be followed by others; still the suppressed feeling found no vent till the differences respecting the Apocrypha offered an occasion. The multiplication of independent centres of action, though the plan of the all-wise Head of the Church, in pro-

* In this address the name of another person, then better known to the religious public, appears as Secretary, for obvious reasons, but at a subsequent meeting Mr. Anderson, with Dr. Peddie and Mr. Bonar, was unanimously chosen to fill the office.

pagating His gospel in the world, and the means by which it triumphed in the first ages, is one to which not only the Bible Society, but all our metropolitan societies have shewn a determined opposition.

The business of the Edinburgh Bible Society devolved, for the most part, for many years on Mr. Anderson. He drew up the addresses which were adopted and recommended for circulation by the Committee, one to the soldiers of the army, another to the sailors in the navy, and a circular letter to the principal towns in Scotland, recommending the formation of associations for the same object. The correspondence and preparation of the report also fell to his share of the work till 1824, and occupied much of that leisure which had formerly been devoted to the communications of private friendship. He also took pleasure in visiting the depôts of the prisoners of war then in the country, men of various nations, to distribute in person the grants of Scriptures in French, Dutch, Danish, &c., made by the Committee for this purpose. This he could do only in the earlier years of the Institution.

The prolonged tour of observation which he made in Ireland in 1814, and the insight he thus had into the spiritual wants of the native population of that long unhappy country, induced him to make further inquiries in the same direction, the results of which he published in the following year in a "*MEMORIAL on behalf of the NATIVE IRISH, with a view to their improvement in moral and religious knowledge through the medium of THEIR OWN LANGUAGE.*" This small pamphlet was afterwards enlarged to a 12mo volume. Some years afterwards his connection with the Bible Society, and the demand for the Scriptures in Gaelic, led him to inquire into the kind and amount of supply that had hitherto been afforded to those who spoke that language and its kindred dialects. His researches were embodied in a "*MEMORIAL respecting the diffusion of the Scriptures, particularly in the CELTIC OR IBERIAN DIALECTS.*" The MS. of this he laid on the table of the Edinburgh Bible Society,

the Committee of which, at its meeting, 22d March 1819, having heard it read, resolved unanimously,—

“As the facts contained in these pages are such as should come before the eye of the public, and must be of service for some time to come, in regulating as well as increasing the zeal of those who desire the *general* diffusion of the Word of God throughout our native country, that the manuscript be returned to Mr. Anderson, that he be requested to prepare the same for the press and immediate circulation, and that the first copy of this Memorial be transmitted to London, for the Committee of the British and Foreign Bible Society.”

Many of the facts brought to light in both of these Memorials, though now pretty well known, were *then* quite new to the religious public, and led to the very result the author sought to obtain; first, to multiplied and thorough investigations into the destitution which he indicated, and then to a more abundant supply of the Word of God in these languages. We have but to compare the issues of copies of the Scriptures in the Irish and Gaelic tongues from the depôt of the British and Foreign Bible Society, *before* the publication of this *Memorial*, and then immediately *after*, to be convinced of the effect produced by it. It is rarely, however, that Committees will acknowledge the influence that individual research and exertion have had on their operations.

When the Apocrypha question arose in 1824, and became almost a national one between the Scotch and English Societies, it found Mr. Anderson still at his post, as Secretary to the Edinburgh Bible Society. For some years previous, indeed, his domestic afflictions, and the call upon his time and attention from his own charge, had induced him to avail himself of the aid of the other and younger secretaries who had been appointed in the room of the colleagues with whom he had first been united. There had always been on that Committee, men of ability and independent mind, who *could act* and *did think*

for themselves ; but the business of the Society had been so harmoniously conducted, that they were willing to leave the burden of the work, and a part of its responsibility too, on the shoulders of its zealous projector, and no one envied him his office or his duties, till he found they required more vigour than his family bereavements had left him. It was well that *then*, there were those who were not only able, but willing to take the *reins* he resigned ; and though some think that the driving then became like the driving of the son of Nimshi, there was a call at the time for such a man of war as Dr. Andrew Thomson ; and Mr. Anderson, if he shrunk from the violence with which the controversy was conducted, never swerved from those principles he himself laid down in the "*Notes*" he drew up at its commencement. His letter of resignation is dated 9th July 1827, but he was frequently on the Committee in subsequent years, and afforded material aid to Principal Lee and others in their successful endeavours to bring the Bible monopoly enjoyed by the King's Printers for Scotland to an end.

In the course of Mr. Anderson's tour to the North of Scotland in 1810, (see p. 115,) especially in that part of it beyond the Grampians, where the English was no longer the vernacular language, he was struck with the ignorance and inability to read of the native population. One object of that tour was to stir up an interest on behalf of the Bible Society, and to inquire into the spiritual wants of the Highlanders. He was soon satisfied that the demand for the Word of God would be small so long as so large a proportion of the people were unable to read it, and that the occasional addresses of the Itinerants by the highways and hedges would fail of their desired effect unless an appeal could be made, not only to the natural conscience of their hearers, but to their understanding of the written Word. The influence which certain so-called "wise men" had over the people, as often for evil as for good, rested upon the ignorance of the latter. The reports of Mr. Dugald Sinclair, the intelli-

gent itinerant for the West Highlands, confirmed the impression which his own more limited means of observation had made. "Ever since I have been out last," he writes to Mr. Fuller in November 1810, "my heart bleeds for the Highlands and Islands of Scotland. We have the prospect of something being done for them soon." Thus quick to feel, he was not slow to act. He remembered how the difficulties which seemed to rise before the formation of a Bible Society had given way before an ingenuous statement of facts, an appeal to Christian principle, and an offer to take the responsibility and drudgery of the initiative till an abler man could be found willing to carry it out. But resolving, as in the former case, to form a definite plan of action before saying anything to any one about it, he wrote to Mr. Charles of Bala, the pious philanthropist of North Wales, who, among other good works, had been actively promoting the cause of education in the Principality by means of what he called *circulating day schools*, requesting a sketch of his plan, and his mode of introducing it; rightly judging, that in districts like the Highlands, where the population is so sparse, these schools would be the most suitable, which, shifting from place to place, only became stationary when the people, having become sensible of the advantages of education, determined that they should be so. Mr. Charles at once responded to his desire, and in some letters of great length and excellence, gave him a full account of the Welsh Schools, and the mode he had found most effectual in establishing and managing them. He learned that Mr. Charles had already been corresponding on the kindred subject of cheap tracts and Bibles for the poor Highlanders, with Mr. Ebenezer Brown of Inverkeithing, who willingly furnished him with the letters. Having therefore drawn up his plan of what he thought would best meet the destitution, he called on a number of pious and benevolent gentlemen who were likely to take an interest in the welfare of the Highlands, and stated what he thought was desirable. He found them cordial, and was recommended to call a meeting by

circular of those supposed to be friendly to the design, in the Edinburgh Exchange Coffee-house. The circular was thus expressed :—

“Several gentlemen propose to meet to-morrow at one o’clock in the Royal Exchange Coffee-house, to talk over the present state of the Highlands, and the importance of some measures being taken in order to instruct the population in the Gaelic language. Your company, at that hour, will, I believe, be very acceptable to the various gentlemen, as well as to your obedient servant,
CHRISTOPHER ANDERSON.”

The meeting was held, and the Society formed, in November 1810. At first it was called “The Caledonian Society for the Support of Gaelic Schools,” but afterwards was simplified to “The Society for the Support of Gaelic Schools,” or more briefly, “The Gaelic School Society.”

In the following year he apologizes to one, to whom he had been a constant correspondent, for his long silence, by the little leisure his engagements allowed him. “However,” he adds, “to be ingenuous, I carved out a good part of the work for myself, and have no one besides to blame. You may have observed a new society lately commenced here, for ‘the support of Gaelic Schools.’ It was an object which dwelt on my mind with much weight for some considerable time, and, I may add, the great burden of the business has fallen upon me. I intend sending you a report, and one to Dr. Ryland, and though you cannot come over to Caledonia and help us, you have it in your power to render us very material aid. In addition to this, the Bible Society, and the Scotch Itinerant Society, are objects which I must attend to, besides the Church, the most important of all other engagements.”

How he sought to interest his friends in England in the object of this excellent Society, will appear from an extract from another letter, dated 21st February 1812 :—“I thank my dear friend for circulating the Gaelic School Report. It has made a deep impression in many parts, and it should seem, has found

its way to the heart of your good neighbours. Nor is it wonderful. Who could have conceived it? I declare that I was often grieved and surprised as the evidence came to me from various quarters. And after arranging the whole and drawing up the Report, I felt as though it must excite general commiseration. Please inform any who are interested, or likely to contribute, that the intelligence since the Report has left the press, is truly encouraging. In the Island of Lewis the poor people have already built a large school-house, and a dwelling-house for the teacher, of their own accord, and three hundred people have been known to assemble on a Lord's-day, to hear the schoolmaster read to them the Holy Scriptures in Gaelic. The other two schools are also prospering. The flame, too, which we wish to fan begins to burn; not less than five schools for teaching Gaelic having begun in one parish, and in another two persons have begun to teach their neighbours. These are encouraged by donations in books. The Edinburgh school promises much good. I am anxious to get to Inverness this summer or autumn, that a corresponding committee may be formed there, which will greatly facilitate and simplify our operations. May the Lord give us wisdom, and pity, and perseverance."

For some years he made an annual journey through the Highlands, inspecting the schools, and deciding on the spot on the applications made for schoolmasters. A few extracts from his letters during these journeys, or after his return, will give an idea at once of the nature of his work, the interest he took in it, and the state of things in the Highlands forty years ago.

TO MR. FULLER.

"EDINBURGH, 5th December 1810.

"... Some of the Hebrides are in a deplorable state of barbarity. The inhabitants have a great aversion to changes of any sort. During the minority of the late Lord Seaforth, his trustees, thinking it might improve the estate in Lewis, re-

quested the farmers to plant a certain proportion of their holdings in potatoes. A violent outcry was raised against this, and the rule had to be carried out by force ; but now, for years past, potatoes have been their principal aliment. My reason for mentioning this was, that at the same time the tenants were ordered to enclose a bit of ground for a garden, and plant vegetables, particularly kail, (colewort) ; they said they would do so, but thanked God that even Lord Seaforth himself could not make them eat it."

TO MRS. WILLIAM ANDERSON.

" INVERNESS, 20th October 1812.

" I am truly thankful for being sent on this journey. It was peculiarly needful in regard to the Highlands and Islands, an object of the very greatest importance, it now appears to me, so far as the happiness, it may be the eternal happiness, of many thousands is concerned. The reports are truly pleasing ; but if the Lord continue His countenance, the ensuing winter will be the best the poor people concerned have seen since they existed. I have yet a good deal of business to settle. . . . I have had much occasion for gratitude this journey. My mind has been tranquil and serene in the midst of a good deal of active labour."

TO MR. BARCLAY.

" EDINBURGH, 30th October 1812.

" I have returned yesterday from a pleasant journey, and I hope a profitable one. This winter will prove an interesting and useful one for poor Caledonia. In all, we shall have about twenty schools in operation. In one instance, I should not wonder if our teacher's operations and example were the means of converting souls and reviving religion."

TO MR. FULLER.

" EDINBURGH, 30th November 1812.

" . . . The truth is, my dear brother, that the Highlands

and Islands of Scotland are in a peculiarly interesting state ; I would almost hope ripe unto the harvest, and that our schools may be the means of rousing the whole country to a concern about their souls ; from the present accounts this is not unlikely. Our annual meeting was held on Friday last. Twenty schools have been fixed in most destitute quarters, ten in the isles, and ten on the mainland. In one place, where our teacher, when he began, could scarcely live, owing to their fighting, swearing, and drinking whisky, they have become so anxious to learn to read the Scriptures, that the man has been teaching from seven in the morning till ten at night, and sometimes twelve, with only about two hours of interval the whole day. They built a school-house for him, and hear him read and pray on Sunday, when there have been 300 present, and this where they had been living in a state of complete ignorance."

In 1813 he undertook, at the request of the committee, a more extensive and difficult journey, to make a searching inquiry into the spiritual and educational destitution in the Highlands and Islands, beyond what had hitherto been the range of the Society's operations, besides the ordinary work of inspecting the schools, paying the teachers, and arranging for the following winter. A sketch of this tour will be found in the Report for 1814, of the Gaelic School Society—Appendix. A few additional particulars will be gleaned from the following extracts :—

TO MRS. WILLIAM ANDERSON.

" FASSFEARN, BY FORT-WILLIAM, 6th July 1813.

" I promised to write you from Fort-William, but this was impossible. I was not there, as I came down the opposite side of the water last night to this place. To begin with the evening on which I last wrote,—Next morning I left Dunkeld, and got to the end of my journey in the coach at Dalwhinnie about

4, P.M. But when I arrived, I found that poor Norman* was not come. I left a line for him, and got a Highland lad to take my portmanteau, and go eight miles with me to Dalhully, where I slept; and next morning early, Norman made his appearance. He travelled that day to a place called Moy in Badenoch, and I to Keppoch in Lochaber, and found myself shut up to spend the day in this place, where lives Macdonald of Glencoe, or simply 'Glencoe,' as he is generally called. This is the great-grandson of the unfortunate man who was murdered in the Massacre of Glencoe. The family are Episcopalian by profession, the whole country almost Catholic. The minister of the parish, three miles distant, was in a more remote part of his parish, preaching that day; and so here, as all the people are Gaelic, besides other hindrances, I was under the necessity of spending a most unpleasant Sabbath. However, the impression it left will, I trust, do me good. O how inadequate are the ideas which we have of many of our most signal privileges, while we are living in the calm and undisturbed possession of them. A young man in the Glencoe family, however, knew me by sight, having heard me preach at Inverness last year. Yesterday, I left a place called Fearn-drish, where the minister of Kilmanivaig resides, and came down by the banks of the Caledonian Canal, past Fort-William to this place. Here I find an old gentleman of seventy years of age, with his wife, daughter, and grand-children, and here I mean to remain till to-morrow morning. This is the father of the gentleman who gave me the letters. Everywhere I am most kindly welcomed, and have been accustomed to accommodations and even delicacies of which you could have no idea, especially considering the strange ideas circulated in the low country. Indeed, it is generally the case, and no person should judge of any country from the general and loose remarks which are thrown out in desultory conversation. The only thing I want is Christian fellowship, and

* The Highland servant who accompanied him on this tour, which was, for the most part, a pedestrian one.

this no delicacy, no entertainment can supply. Alas! how dreary are some of the tracts through which I have passed when contemplated with reference to their moral condition and eternal prospects. I must not be too sanguine, but wait the effects, yet I have good reason to think that some good will result from this journey, from the manner in which the object is regarded when once explained.

"7th.—I am just leaving on horseback for Arisaig, which I expect to reach in the evening, and shall, D.V., cross over to Skye either on Thursday or Friday. I hope to be better for this journey, though it is very fatiguing."

TO MRS. WILLIAM ANDERSON.

"DUNVEGAN CASTLE, 17th July 1813.

"I have been highly favoured since I came to Skye, and I hope that the Lord may have given the object of my journey such favour in the eyes of various gentlemen in the island as will render it of considerable importance to the poor people. When I landed in Skye, after having been in the isles of Muck and Eigg, who should be waiting for the stranger but Lord Macdonald. I was received by him most kindly, and entertained with great attention and politeness. The nature and design of my visit seem to have pleased if not struck several gentlemen. I left Armadale, where Lord Macdonald lives, on Monday morning, and got the same day to the island of Scalpa, where I met Mrs. Macdonald of Scalpa, the lady to whom I referred before I left home. She seems decidedly pious, and also one of her daughters. From Scalpa I went to M'Leod of Rasa, in the island of Rasa, and thence to Mr. Shaw's, and from his house to visit a first and then a second school. I slept last night at Mr. Munro's of Grishenish, and now from a window in the library out of which Dr. Johnson must have gazed, in the old tower of Dunvegan Castle, I write my dear sister. This is certainly the finest specimen of ancient Highland grandeur. The walls of the tower are ten feet, and in one place

about sixteen feet thick. The castle itself is a fine ancient structure standing on a rock overlooking the sea. Macleod (the chief) is a young man of four-and-twenty, of very polished manners. Mr. Shaw is with me, and here we remain till to-morrow evening. On Monday I go by Kilmain to Snizort and Portree, from thence, on Wednesday, to the Synod, and hope to accomplish Inverness by Saturday evening. My health has never been better. . . . Mrs. Macleod, who is an English lady, is at present confined to her room. By all accounts, she will be a great blessing to the country. She has begun a school for girls, and assists her husband in many ways."

"*Aberdeen, 2d August.*—I got to Inverness on Tuesday the 27th. . . . My journey was, however, a laborious and very fatiguing one. In all labour, says Solomon, there is profit. O that it may be so in this instance, and that the inhabitants of these parts may reap the benefit!"

TO A FRIEND IN ENGLAND.

"*EDINBURGH, 3d February 1814.*

"I overtook Mr. Fuller at Inverness, after finishing an expedition of discovery, a sketch of which you will find in the Appendix to the Gaelic School Report. I walked almost the whole way—there was of course a good deal of sailing—was kindly received by 'lords and lairds,' &c., and hope that the country will not be without benefit from this tour. You will perhaps wonder at my walking;—I found out during this journey, what I did not know so well before, that I was good at the exercise. I had a Highland servant with me all the way,—an old soldier of the 42d, who could procure me every information I stood in need of by the way. There is indeed much to do; yet I anticipate a greater change for the better during the next ten or fifteen years than has taken place for a century previous. In a remote corner of the Isle of Skye, could you imagine that I could have been entertained with all the elegance and accommodation of the West-end of the metropolis,

and with an appearance of antiquity which even London cannot produce. . . . You know I never travel from home without it be on business, and I know of nothing as yet that can call me beyond the Tweed."

The interest which he took in the cause of the Scotch Highlanders continued unabated, though his researches into the destitution of the native Irish, which first led him into this field, might be said to have in part drawn him out of it again, by employing his time in directing the public mind to, and, if possible, fixing it on a state of things in the sister island which called for an immediate remedy. While thus employed, a series of most affecting domestic bereavements indisposed him for public engagements, further than he deemed absolutely necessary; he therefore in 1821 resigned his office as secretary of the Gaelic School Society, having seen it rise to such a measure of popular favour as would assure it of support as long as the want which it was designed to supply was felt.

His services, as those of his successors in the office of secretary to the Gaelic School Society and the Edinburgh Bible Society, were wholly gratuitous.

HIS EXERTIONS ON BEHALF OF THE NATIVE IRISH.

If the interest Mr. Anderson took in the spiritual welfare of the Gaelic population of Scotland was deep and practical, the sympathy he felt for the native Irish was keener and more rooted still. He had travelled in 1809, as we have seen, through one half of Ireland, but the condition of the aborigines, as *speakers of a different tongue from his own*, scarcely, if ever, crossed his mind. It was not, as he himself informs us in the preface to the last edition of his work on the subject, till he had composed a guide or manual for the teachers in the Gaelic schools, and an elementary book for the scholars, that he began to suspect that no inconsiderable part of the population of Ireland might be speaking the same or a similar language; that ignor-

ance of their condition to a still greater extent than prevailed respecting the Gaelic population might be common, and that, from the difficulty of procuring accurate information on the subject, it might require personal inspection and inquiry on the spot to acquire sufficient knowledge of the case, before seeking about for the means of improvement. “To *them* in particular a first visit was paid in 1814. He found a numerous population possessed of genius and sensibility, constitutionally of great mental vivacity and warm affections, who, ever since the invention of printing itself, had been neglected as to all education in their native tongue.”

In this journey, during a short part of which he was accompanied by the late Mr. Ivimey, so long the zealous secretary of the Baptist Irish Society, he found some slight improvement among those speaking the English tongue in Dublin and the north of Ireland ; but all his worst fears respecting the aborigines were more than verified, and sufficient information obtained as he went along, to enable him at once to stir up the *able* and *benevolent* on the spot to exertion in behalf of those around them, of whose educational destitution, or the use of removing it, they seemed to be in profound ignorance. From Limerick, 14th June 1814, he writes :—

“Mr. Ivimey left me at Tuam. I then saw and conversed with the Archbishop about the Irish language. I told him about the work in the north of Ireland, of which not only he, but almost all from that to the south are wholly ignorant. From Tuam I went to Galway, a county town of 40,000 inhabitants, the state of whom would make your heart bleed. There Popery, with all its weight and power, reigns, and the people groan under its yoke. Oh, what a mystery of iniquity it is ! There are various chapels in which the thing goes on from early in the morning till the evening. I went into the principal of them for a little, but the impression was such as to make me sigh indeed. Here were a few performing their stations, that is, praying before the several symbolical figures

round the whole house, one bowing before St. Peter, and another before the Virgin and Child, looking to mediators who cannot save. From Galway I proceeded to Lochree, and then to this city with its 60,000 inhabitants, almost the whole of them Catholics. . . . In Dublin, if I do my business as it ought to be done, that is, finish it, I should remain five or six days, confirming the minds of some as to the schools, and stirring up a few to begin some plans of usefulness. Meanwhile pray for me that my journey may not be in vain to poor Ireland."

"*Dublin, 28th June.*— . . . From Limerick I proceeded by Charleville to Cork, and from Cork to Dublin, passing through part of the disturbed districts. At twelve o'clock the other night, we started in the mail escorted by a couple of dragoons, in addition to the double guard; and since then, a day coach came in with the military. . . . Some parts of Ireland are at present in a very disturbed, divided, and unpleasant state, and so it must be where so large a proportion of the population are unable to read, and living under the powerful and unmitigated influence of superstition and priestcraft.

"To give you an adequate idea of how I have been going about is not, at present, practicable. I do not feel uneasy about the Gaelic schools. That Society will be benefited by the present journey, and the Bible Society will not in the end suffer."

On returning from this journey, all his leisure time was occupied in collecting information for, and then writing out his "Memorial in behalf of the Native Irish," as the result of his journey. Before it left the press he wrote to Mr. Fuller, (it was the last letter of a long correspondence,) 10th March 1815. "I hope my interest in endeavouring to dispel some of the darkness at home, you will consider as quite compatible with almost daily thoughts of India. I have been detained from finishing my tract on Ireland in expectation of a letter from

Cambridge respecting a Waldensian MS. there. There are few that could estimate the difficulties which were connected with making out the case of the native Irish. I trust it will appear now as it ought, to be one of great importance. I think of writing a second Memorial in relation to *preaching*, for I have treated the subject in the present work solely as an educational one. Having got the subject before the public, the second will come with greater force, and will include arguments as strong in favour of preaching in Irish, as these are for the whole Scriptures being printed, and the people taught to read them. I rely on your recommending the tract, if you think I have made my point good."

The publication of this Memorial produced a considerable and immediate effect, and that amongst almost all denominations, and drew upon its author an oppressive amount of correspondence. The facts disclosed were startling, and the reasoning on them so conclusive, that few who were interested in the subject at all, but were astonished and convinced. It was addressed to no sect or party, nor could any one learn from the pamphlet itself to what section of Protestantism its author belonged. That he was a *Protestant*, however, was abundantly evident, though overflowing with love for the Catholic population of Ireland. More than one of those benevolent societies which have laboured for nearly forty years to impart instruction to the Irish in their own language, derive their origin from that publication, or from the correspondence to which it led; while other associations then in existence, which had contemplated the improvement of the natives through the English tongue alone, saw reason to modify their measures, and include instruction in the people's vernacular as part of their design.

Amidst the mass of correspondence which the publication of the Memorial brought upon its author, we notice the letters of some of the native Irish themselves, a few of whom had acquired a good education, and were ready to hope that, attention being now called to the destitution of the means of educa-

tion, the reproach of ignorance would soon be rolled away from their countrymen ; and though in these letters extravagant claims are put in on behalf of the Irish tongue for antiquity, and every excellence that a language can be supposed capable of possessing, it was no doubt gratifying to Mr. Anderson to observe the readiness with which they confirmed the statements in his pamphlet, and their solicitude that his suggestions should be carried into effect.

It is impossible to estimate the effects, immediate or remote, which flowed from this apparently fugitive pamphlet. But if changes of great importance to the happiness of numbers are one day to be traced up to their true source, it will, we think, be found that much of the good that has been done in Ireland for many years past, may be ascribed to the reading of the *Irish Scriptures* which this little work stirred up Christians on this side the Channel as well as on that, to put into the hands of their fellow-subjects. Certain it is, that soon after its statements had taken hold on the public mind, a great and good work began, and Mr. Anderson's Irish correspondents were ready to acknowledge it, and to furnish him with details of the happy changes which were going on around them. Alluding to these communications, he writes to a friend in India,—“ It is gratifying to learn the effect produced by that little piece. A work has been going on for some time, not in connexion with the Baptist Irish Society alone, but with others which you will hear of some future day. Even now the effects of the *Irish Scriptures* have been great. So intense has been the interest, that some of the details are scarcely credible. But it is a fact that in the space of ten days, adults have learned to read Irish ; that in three months numbers have learned to read distinctly, not only Irish but English ; and these are parents, not children. In one district alone, above 1200 copies of the Sacred Scriptures with marginal references—for they will take no other—have been *purchased* by these poor people, some of whom have rode twenty or thirty miles to purchase a Bible.

Within these six months upwards of 700 adults have abjured Popery in various parts, and according to the testimony of the judicious, a work has begun which no power on earth is able to stop. Amidst much misery has all this begun." The work has met with interruptions at various times since, and success has passed from under the auspices of one Society to those of another, but as for the work itself, "it must go on."

The "Memorial in behalf of the Native Irish" was followed up in 1819 by another on the "*Diffusion of the Scriptures in the Celtic or Iberian Dialects*," which was presented to the Committee of the Edinburgh Bible Society, and published by them; but the design mentioned in his letter to Mr. Fuller (see p. 136) was laid aside, till leisure and opportunity to examine and quote a sufficient number of authorities could be secured. At length, in 1828, appeared his "HISTORICAL SKETCHES OF THE NATIVE IRISH," a 12mo volume of 300 pages. The first edition was soon sold off, and a second and enlarged one followed in 1830, which also in a few years was out of print. In answer to many calls from both sides of the Channel he prepared a third edition, with all the additions of the second and an improved arrangement. The title he altered to "THE NATIVE IRISH AND THEIR DESCENDANTS," and added a preface in which, while acknowledging the exertions made by various denominations of Christians towards the object he had in view by the Memorial, he shows how much yet remains to be done. Some time between the last two editions, he also published, mostly for distribution, a brochure, the substance of which was mainly drawn from his larger work. He called it "IRELAND, but still without the Ministry of the Word in her own Native Language." His design was to draw the attention of all Christians to that which is now the chief *desideratum* in Ireland.

The "Memorial," though addressed to all who had the good of Ireland at heart, exerted the greatest influence on the working of Societies already organized for her improvement, some of whose committees owned their obligation by a vote of

thanks to its author, or made honourable mention of him in their report, while others simply shewed the influence of his work on their minds by proceeding at once to carry out its object.* But the "*Historical Sketches*" produced a stronger sensation in *private circles*, and roused up many to *individual* effort in the same direction. Of these efforts, many interesting notices occur in the correspondence to which they gave rise ; but, except in a few cases, these are too imperfect or too private for publication. In some instances, as in the case of the Achill Mission, the interest excited in the breast of a single individual led to a systematic and well-organized attempt to bring evangelical instruction and pious example home to the poor *Islanders*† of Ireland, an attempt which God has signally blessed to the salvation of many. The origin of this mission as springing from the "*Historical Sketches*," will be best told in the language of its founder in a letter to Mr. Anderson, which will be read with deep interest by all who sympathize with the object of that excellent institution :—

REV. E. NANGLE TO MR. ANDERSON.

"DUBLIN, 22d August 1831.

"MY DEAR FRIEND,—When I had last the pleasure of seeing you in Dublin, you may recollect that I purposed making a missionary journey into the west of Ireland among your poor friends the Irish speaking people. I spent about a month among them in the County Mayo, and I may describe the recep-

* The records of the *Baptist Irish Society*, and the letters of its secretary to Mr. Anderson, bear not a few expressions of obligation to him for his efforts on behalf of the cause in general, and their own department of it in particular, both in the field of its operations and in aiding to provide the means for maintaining them. See Report for 1815. Resolutions of Committee.

See also Mr. Ivimey's letter to Mr. Anderson, 6th June 1815, p. 242.

† That the shores of the Emerald Island should be gemmed with upwards of 196 green isles, of which more than 140 were inhabited by 43,000 inhabitants, whose spiritual wants had been overlooked, were facts little known till put prominently forward in the "*Historical Sketches*."

tion which they gave me in general in the words of St. Luke, 'The barbarous people showed us no small kindness.' Indeed, I could fill some sheets with little narratives illustrative of this, and what is still better, the message of the Gospel, which I endeavoured to deliver to them in their own native and beloved language, called forth the warmest expression of this kindness.

"I spent two days in the island of Achill, and while there, conceived the plan of a missionary settlement, similar to those which the United Brethren have established with such signal success among the heathen. Indeed, my dear friend, our poor fellow-subjects in Achill and the whole surrounding district, are quite a heathen people, and as completely excluded from the benefit of any exertions which have been made for communicating the knowledge of the Gospel to the English-speaking population, as the aborigines of New Zealand. But to return from my digression. On my return to Newport, I mentioned the thoughts which had been passing in my mind to a Christian friend, at whose house I lodged, and he greatly encouraged me, assuring me that the proprietor of the soil, Sir R. O'Donnell, would favour such an undertaking. I saw this gentleman on the following day, and he at once offered me a grant of 500 acres of reclaimable ground. When I returned to Dublin, I stated my views to some Christian friends, who all, particularly the Rev. R. Daly of Powerscourt, greatly encouraged me, and offered their services to assist in what we feel confident is the Lord's work. We are to have a little meeting next Thursday week, when I trust everything will be settled, and that, if the Lord spares us, we shall commence our labours early in the ensuing spring.

"The plan which I propose to act upon is very simple. Five directors, residing in the neighbourhood of Dublin, are to be appointed, to whom the expenditure of funds contributed by the Lord's people is to be committed. Buildings must be erected on the tract of ground,—these to be occupied by two

missionaries speaking the Irish language, ministers of the Church of England,—two or three devoted men of humble rank, also speaking Irish, to act as assistants under the ministers, and a skilful agriculturist, under whom a number of the natives are to be employed in reclaiming and cultivating the ground. We also hope to be enabled to teach the poor people some useful manufactures, and also to establish a little fishery among them ;—we wish to do them good in body and soul, and hope in this way, under the Divine blessing, to overcome their prejudices, and stem the torrent of opposition which may be expected from the priests.

“ Now, my dear friend, you may perhaps render us a service in this business, as you may find out for us a man who loves the Lord Jesus, is well skilled in the process of reclaiming and cultivating moory ground, and who speaks Gaelic. The first qualification which I have mentioned is indispensable,—we desire to admit none as inmates of the settlement who do not possess it, as we desire to exhibit in the eyes of the people (through the grace of God) a company of brethren living together in unity, and submitting themselves in love to each other in the fear of God. I cannot authorize you to enter into any engagement ; but should you know of an individual qualified for the work, I will thank you to inform me, and what salary he would think sufficient. Should the Lord be pleased to prosper our work, your ‘ Historical Sketches ’ will have been the instrument, or the first link in the chain of secondary causes which were used to promote it, and I think that this gives the whole matter a strong claim upon your regard. We trust, dear friend, that you will pray for us.—Yours, in Christian affection, &c.,

E. NANGLE.”

In the obituary of the Achill Missionary Herald, for March 1852, the same acknowledgment is gracefully made, when noticing the death of Mr. Anderson :—

“ During the past month the grave closed on the Rev. W.

Kranse, a clergyman of the Established Church, and the Rev. Christopher Anderson, the minister of a Baptist congregation in Edinburgh. The positions of these two were in many respects different ; and those who had the privilege of being acquainted with each of them know that there was also much dissimilarity of character,—the one cold and reserved, the other affectionate, bland, and open-hearted,—still there was no essential difference between them. . . . Mr. Anderson, though a laborious preacher, was better known to the Christian public as an agreeable and instructive writer ; and it is worthy of being noted, that his book entitled ‘ Historical Sketches of the Native Irish,’ originated the Achill Mission. In the death of these ministers, the Church of Christ on earth has sustained a severe loss. Some, we are sure, will think it strange that we should thus place a Dissenter on the same level with a minister of our own Church ; but we have no sympathy with such persons, although in church matters we have our own very decided preferences, yet we see that the grace of God is not limited to any external denomination. We must respect those whom God has honoured, and we must love those with whom we hope to live for ever in His presence. The lives of both these excellent men were spent in ‘ sowing to the Spirit,’ and both, we believe, have ‘ reaped life everlasting’ through Him whose name is LOVE.”

The *Irish Society*, founded in 1818, for the purpose of instructing the native Irish in their own language, and supported chiefly by members of the united Church of England and Ireland, arose from convictions produced by the “ Memorial ” on the minds of some pious Churchmen. It adopted at once the suggestions there thrown out in almost every particular, forming its schools on the “ circulating ” plan of the Gaelic School Society, where that plan seemed to be most useful. The publication of the larger work in 1828 gave a further impetus to this excellent Society, and induced many to join its ranks, who had

hitherto been indifferent, if not hostile. Nor were those who yielded to its statements and powerful reasoning slow to acknowledge their obligation to its author, but with the frankness which marks the Irish character, they owned to him their previous ignorance and want of thought on the subject, till they read his work. From many letters, more or less expressive of gratitude, we extract the following, written by one who, after a course of distinguished usefulness as a parochial clergyman, is now raised to the Episcopal bench, which he graces no less by his evangelical and catholic spirit, than by his learning and piety :—

REV. ROBERT DALY TO MR. ANDERSON.

“ POWERSCOURT GLEBE, ENNISKERRY, 22d January 1836.

“ MY VERY DEAR FRIEND,—I felt quite cheered to receive again a line from you, even though it had not contained so substantial a proof of your continued affection for the good cause, of which you have been the father in my heart.* There is nothing in which I think the Lord has allowed me to be so useful as in my advocacy of the principles of the Irish Society, and I am in that point your child ; your book first led me to consider the facts, and no unprejudiced mind can stand against these facts. . . . I trust the Lord is with your spirit, and giving you much of the light of His countenance, and that He gives you souls for your hire.—Yours, in the best bonds,

“ ROBT. DALY.”

FROM THE SAME.

“ 25th April 1836.

“ I have not long returned from a tour in England, on the part of the Irish Society. I set out on my English tour in February, just after I had received your first letter. Since that I received your book, for which I thank you.† . . .

* Mr. Anderson had sent his correspondent a copy of his “ Ireland, yet without the Ministry in her own Language.”

† “ The English Scriptures.” A sermon preached on the third centenary of the English Bible. 4th October 1835.

But to go to the Irish. I am myself fully satisfied that 'aithrighe' is the proper Irish word to use for 'repentance'; and I have lately found an authority for it in your list of Irish books, a translation of the Assembly's Catechism into Irish, made by the Synod of Argyle in 1725. They translate 'Repentance unto life,' by 'Aithrighe chum Beatha.' I am sure they used the word not from any leaning to Popery, but because it was the best word. None of our converts in Kings-court ever said that they had been led astray by the word. . . . I must always thank you for your early and deep interest in our Irish cause. May you be richly watered yourself.—Yours, in the bonds of the Gospel, &c.,

ROBT. DALY."

The publication of the second edition of the "Historical Sketches" in 1830, led to a correspondence with one well known *now* to the public for her zeal in the same cause, as she had been long before for the charm of her writings for youth, under the name of Charlotte Elizabeth. The insertion here of some extracts from the correspondence on both sides needs no apology; while the letters of the gifted and pious authoress may perhaps serve to place her in the light in which she wished to be viewed by her fellow-Christians who conscientiously dissent from the Church of which she was so distinguished a member.

CHARLOTTE ELIZABETH TO MR. ANDERSON.

"ALBANY PLACE, NEAR BAGSHOT, 31st August 1830.

"MY DEAR SIR,—Totally unacquainted as I am with you, and altogether unknown, so free an address requires an apology; yet my obligations to you are such that I cannot bring myself to use greater formality. I know not whether the humble writings of an individual calling herself Charlotte Elizabeth have ever met your view; that individual now addresses you, and the subject of her intrusion is your invaluable book on behalf of poor Ireland. May the Helper of the friend-

less second your Christian efforts on the part of those desolate creatures! May you live to see your work crowned with that success which He alone can give, and which He *will* give to persevering prayer, even to the rending of the prey from the mighty, and the deliverance of the lawful captive! I am an Englishwoman, resident in Ireland from 1819 to 1824, and during that time I was brought, as I humbly trust, from spiritual darkness to light. I need not tell *you* how the Irish character entwines itself round a heart awakened to feel its peculiarities. Suffice it to say, that from 1821 I have devoted my feeble powers to the service of that most interesting people, almost exclusively; and under many sore trials, afflictions, and distresses, have been enabled to persevere. Last April I went to London, in charge of the sick child of an only brother, who was, in that country, brought to the knowledge of Christ, and then snatched away—drowned. To work for his dear orphans is my best privilege; and I went to London on their account. I there met with Mr. Seymour of Castlebar, the venerable clergyman who was instrumental in the conversion of my beloved brother, (a captain in the Army,) and I was present at the meeting of the Irish Society, where that good man most forcibly pleaded the cause of his perishing countrymen. ‘Open,’ he exclaimed, ‘a bread-shop; take a large room in St. Giles, and deal forth the bread of life to my starving countrymen.’ This appeal sank into my heart. I went home, pondered, wept and prayed. I went daily into that frightful district, St. Giles, that mine eye might more and more affect my heart, and at last committing the whole cause to the Lord, I wrote and printed a little appeal under the title ‘Lazarus,’ in which I called on the Irish nobility to come forward and carry into effect the suggestion of Mr. Seymour. This I circulated, and it was received with extraordinary attention. Three days after its publication I was walking with a nephew of Lord Farnham, who took a lively interest in the work, when we met a young Irish gentleman, who asked me if I had read your

book. 'No.' He ran home to fetch it, and I carried it home with me. How shall I tell you, dear Sir, what I felt on perusing it? More than once I closed the volume, to pray that the Lord would give me more zeal, boldness, and energy, in the blessed work. I applied to Lords Lorton, Carberry, Mountsandsford, &c., to circulate the book to the utmost of their influence. I derived new encouragement from every look into its pages, and so signally was my prayer answered, that just two months after 'Lazarus' was first published, our funds enabled us to purchase a Church and to engage a minister to proclaim, in the very heart of St. Giles, the glad tidings of salvation in the tongue of which the Lord has enabled you to become the powerful advocate. . . . I have been so happy as to confirm the London Tract Society in their purpose of printing in the Irish character; and have furnished them with an excellent scholar, a convert from that hateful apostasy which traffics in the souls of the poor Irish, to read and distribute the tracts. At the end of this month, West Street Chapel at Seven Dials will, with Divine permission, be opened, and Mr. Beamish commence his ministry. . . . I can no longer refrain from respectfully asking the friendship of one who has so richly befriended the objects of my warmest solicitude. If you do me the kindness of answering my letter, pray tell me what is the poem from whence you quote those touching lines in the 249th page—they never leave my thoughts. I have pondered much of late over Leland's 'History of Ireland,' and I must confess that although reckoned a desperate Orangewoman, I am kindled into something like rebellion when I view the series of oppressions by which the lords of the soil have been goaded. I would almost compare them to the American Indians, kept in barbarism for reasons best known to the colonists. I can truly affirm that the most obstinate enemies to the Irish aborigines are among those who revel in the fat of their land.

"Pray, forgive me this intrusion, and believe me, dear Sir,
yours with grateful respect and regard, C. E. PHELAN."

MR. ANDERSON TO CHARLOTTE ELIZABETH.

“EDINBURGH, 11th September 1830.

“Assuredly, my dear Christian friend, no apology was required from you when you sat down to write to me on the 31st ult. Your very seal* prepared me for something; but I found, upon opening your letter, far more than I could have anticipated—a congenial mind, and upon such an important subject. It is curious enough, that a few days before your letter came to my hand, some kind friend had sent me half-a-dozen of your small Irish publications, one of which had touched a very tender string in reference to joys departed never to return. But you are not to suppose that this was the first time that the name of Charlotte Elizabeth had caught my eye. Far from it; but I did not know who she was. Now I do, and if the Lord spare us, perhaps we shall be better acquainted before we meet on the streets of the heavenly Jerusalem.

“It is now more than fifteen years since I first felt the same deep interest for Ireland—saw clearly through the case, and felt an ardour, which to some may have seemed but a weakness; and I can only account for so many years having passed and so little being accomplished, by remembering the variety of other pressing professional engagements, and the sea of sorrow through which I have passed. You see by the ‘Sketches’ that I had travelled through the Highlands of Scotland, and part of Ireland too, before the idea of teaching either Gaelic or Irish once occurred to my mind. With the Highlands I began, and reading so much about the subject, the native Irish were ever and anon crossing my path. I longed to cross the Irish Channel again, to ascertain the real state of things. Judge of my delight when I ascertained the great similarity of the two languages, and that, therefore, the remedy was the same, and judge of my distress and anxiety, when the number to be instructed was also ascertained to be so great. In a quiet, unobtrusive way I had

* A harp intertwined with shamrock.

been introduced to all parties, clergymen, military men, laymen, from the then Archbishop of Tuam, Beresford, downwards, all as hospitable as the Irish are known to be ; but on the pulse being felt, I may say individually, and without exception, hostile to the plain and incumbent duty of raising up these poor dear people through the medium of 'the tongue which their mothers gave them.' All this, however, to me signified nothing ; I had only to go on accumulating facts, because I felt as sure to gain the day as that the sun would rise next morning. All this was in 1814. The first step was the Memorial of 1815. Then there were repeated visits and journeys. Poor Paddy, at every journey, (to use Bunyan's phraseology in another sense,) invariably attacking my town of Mansoul. At the very first, of course, he had broken open Ear-gate ; but then he must take lodgings in the recorder's house, Mr. Conscience, and nothing less would satisfy him but the Castle of the Heart. But, indeed, my dear friend, it was easily taken, and there has he lodged ever since. And so it ought to be, for oh ! the long arrear which Britain has to pay ; but I need not go on with a story which you may have gleaned already from what you have read.

"But why, you will say, were the Sketches of 1828 so long delayed ? Ah ! that is a tender question ; but since you also have been in affliction, and apparently much of it, I feel the less reserve, and can therefore go on. Did you observe a book advertised at the end of the Sketches ? If you have ever chanced to see it, the dedication will explain more than I can now repeat, and yet it does not explain the whole. A beloved wife and three much-loved daughters are there mentioned ; but ah ! my friend, this was not the end. Two sons survived—but they also are gone, and the father to whom they were so much attached, was left to plough the deep alone. But no, I am not alone, for the Father is with me, and I am often, often a wonder to myself. The truth is, these two volumes, particularly the first, were composed amidst many tears,—often fled to in order

to keep the mind from falling to staves, and the Lord Jesus himself alone hath sustained me. The first volume was never read by the parties to whom it is dedicated; and as for the second, I often yet see my last, my beloved sole survivor, only four-and-half years of age, running into the room, and saying, 'And are you writing to the poor Irish yet, Papa?' 'Yes, love, I am writing *for* them.' 'Oh, you are writing *for* them!'"——*

CHARLOTTE ELIZABETH TO MR. ANDERSON.

"BAGSHOT, 18th September 1830.

"It is impossible, my very dear friend, for me to settle to any other employment until I have written out a few of the strong feelings excited by your letter. My heart bleeds with yours over the story of those deep waters through which He, whose footsteps are not known, has led you. But let us acknowledge how wonderfully He has prepared us for a work, than which a more important, since the days of the Son of Man, never occupied the thoughts of His people. Oh that these mysterious bereavements may have left our affections, our tenderest sympathies, more at liberty to flow in all their fulness towards that desolate one portrayed on your seal, and graven, too, I trust, on the palms of His hands, where His own poor outcast Israel is also graven, to be in due time remembered. I trace so great a similarity between the two people, since reading your book—the Irish and the Jews—that I look for a similar termination. And surely Erin will emerge from her obscurity in resplendent beauty. At that day, when the beloved objects whom the Lord is taking care of for you, shall welcome you home to the shining city, you shall find that a most peculiar joy among the sowers and the reapers awaits you. . . . My thoughts will not leave

* Only the former part of this letter escaped the destruction to which the late Charlotte Elizabeth consigned all the letters addressed to her, even by the most eminent persons; the subject of the remainder may, however, be guessed at by her reply, a very long one of three sheets, only part of which is given above.

the subject of your bitter trials. Let us rest in *this*, that in the furnace of affliction He has chosen me, and refined you,—and let us to our *work*.

“My Orange flag, strange to say, was lowered last night, twelve hours before your letter reached me. A dearly loved Irish friend in London, to whom I had applied for a pattern of the *real* harp, wrote me that if I could prove to her that it was not the symbol of insurrection, she would send it. I had been of late deeply studying Irish history, and my view of the matter had undergone such a change, that I would gladly see every Orange flag thrown into the flames; not relinquishing the *principles*, but only the party badge. By the principles, I mean the Protestantism, for against the delusions of the ‘Man of Sin’ my enmity is as great, as his against God; but then I would use no sword save the sword of the Spirit, no voice save that of love and tenderness, no banner but the white and the green, for green is also the symbol of hope, nor would I take away a vestige of poor Erin’s wrecks, or touch roughly one chord of her lacerated feelings.

“Our Church at Seven Dials is to open, D.V., on the 14th November. I expect Mr. Beamish is on his way to town. I have many dear friends among the Baptists and Independents; but they will not help because our present work is Episcopal.* I am urging them to commence something of their *own* if they cannot conscientiously help us, and we should, I think, persuade them to this, rather than tease them to go against their conscience. For my own part, I am, I hope, a *Catholic*, and as willingly would I see these two, or the Kirk doing the work, as the ministers of my own Church. But I must be permitted to

* No, not because it is *Episcopal*, but because it is *National*, or connected with the State. A common error into which Churchmen fall, is to suppose that the Dissenter’s conscientious objection to contribute to Church of England objects, is its *form* of government or worship, and not its establishment by civil power. It is evident from the above, that Charlotte Elizabeth had not ascertained, either from the “Sketches” or his letter, whether Mr. Anderson was a Churchman or Dissenter,—a sufficient proof of the freedom from all party spirit in the writer.

say, though you may be a bishop for aught I know, that it is an *infamous shame* to see such revenues poured into the coffers of prelates and prebendaries, while private individual charity must alone support this great burden, which lies at the door of the National Church ; and, being fairly at the confessional, I will moreover declare to you, that I consider the wringing of tithes from the Irish Papists as the devil's own work, to keep them at enmity with the Protestant clergy and religion. I expect but a very partial success, even from the preaching *in Irish*, by those who still hold the abominable scourge of a proctor before the eyes of the people. Do forgive me, my dear friend, if you cannot agree with me ; but I do assure you, that some of the most devoted clergymen of our Church in Ireland are of my mind.

“ Now, in regard to the *Pilgrim's Progress*, a book which I rank next to my Bible at all times, I pray the Lord to expedite its appearance among our poor dear Paddies, for it is so precisely the very thing calculated to seize upon their attention. To the dear translator give my warmest love.

“ I am at work on a story that would alarm your Anti-orangeism,—the Siege of Derry in 1688, but the title, ‘ The Apprentice Boy, a Tale of Derry,’ will attract the very people whose hearts we want to soften ; and I take up my favourite ground, the atrocities of the Irish, as the strongest plea *for* them. I declare to you, that I now view the cruelties which imbittered my life, even from the altar, at the hand of a real native Irishman and his family, as a part of the retributive justice of the Lord,—vengeance for the wrong that my fathers did to his fathers and their country ; and forasmuch as *I* did not eat the sour grape, the Lord has turned to honey what should have set my teeth on edge.

“ I must send you the lines on *my* seal, as very applicable to yours. They were written just after reading your invaluable book in May last.* . . . May the abundant riches of grace be

* These beautiful lines, replete with piety and poetic feeling, which rose so

poured out upon you, prays yours gratefully and affectionately
in the bonds of Christian love, C. E. PHELAN."

The translation of the Pilgrim's Progress into the Irish language mentioned in the preceding letter, was undertaken by a lady of Mr. Anderson's congregation at his suggestion. Interested by the facts brought forward in the "Sketches," she acquired the language, and this was the first-fruits of her acquisition. He took a deep interest in her work, and watched its progress, providing her with whatever books were necessary, and giving her a *carte blanche* for the expense of its publication. Great were the difficulties met with in preparing it for the press, and then in getting it through, but at length these

naturally from a mind like Charlotte Elizabeth's on reading the "Sketches," claim insertion here, though they may have appeared elsewhere :—

"Erin mavournein ! Oh, when wilt thou rise
From the slumber of death which has bound thee ?
Is the mist of delusion cast over thine eyes ?
Are thy children not weeping around thee ?
Harp of sweet Innisfail ! mute are thy chords,
Silent thy deep-flowing numbers,
And strangers, too listless, have long been thy lords,
And weeds have crept over thy slumbers.

"Erin mavournein ! the day-star shall shine,
To soften thy night into morning :
Again shalt thou sparkle in radiance divine,
The land with thy beauty adorning :
Harp of sweet Innisfail ! thou shalt awake
By the side of a life-giving fountain :
Again shall thy rich peal of melody break,
To gladden each valley and mountain.

"Erin mavournein ! the bosoms that mourn
At last shall with rapture behold thee :
The Lord who averted his face shall return,
And the blaze of his presence enfold thee.
Glory of Innisfail ! Spirit of Song !
To thee shall the triumph be given,
To roll the full tones of thy harpings along.
And swell the devotions of heaven !"

were overcome, and the first part appeared in 1836, with a short preface by Mr. Anderson. The second part, though in MS., yet remains unpublished.

He also encouraged an Irish lady, whose attention to the claims of her *native* countrymen, was first excited by reading the "Sketches," to edit and publish a collection of hymns in Irish, mostly translations from spiritual songs, well known and oft-sung in England.* In sending him a copy, she writes,

* From Charlotte Elizabeth, also, this lady seems to have received encouragement in her useful contribution to Ireland's evangelization, as appears from some interesting lines addressed to her in 1833, and communicated by the latter to Mr. Anderson. We believe they have not appeared before.

Alas for Erin ! for the lore
So cherished in the days of yore—
'Tis barbarous—strange to us—the tongue
In which her loftiest lays were sung,
Those characters wherein, of old,
The tale of gospel peace was told,
When Erin's light shone broad and far,
Of Europe's darken'd sky the star.

My friend ! throughout thy heart's vein runs
The blood of Erin's ancient sons ;
On thee her spirit loves to rest,
Speaks in thine eye and warms thy breast ;
Say, in that bosom dost thou feel
The bounding current of O'Neill ?
Oh then, let thy poor darken'd race
Find in its deepest core a place,
Let Erin's hapless children share
Thy tenderest thought, thy warmest prayer,
And may thy life unweary'd plead
Their slighted cause—their longing need.
Respect, while thou hast vital breath,
Their tale of sorrow—darkness—death ;
And say, how undeserved the grace
That bids thee differ from thy race ;
Ask, shall my brethren perish round,
While in Christ's fulness I abound ?
Shall they in dungeons fettered lie,
While I have light and liberty ?

30th July 1835 :—"I know it will have your earnest prayers that the Lord may bless it. He can give His Spirit where neither might nor power can appear ; and you would have considered it a good omen had you seen 300 frieze-coated Paddies on the 24th at Kingscourt, each with a hymn-book in his hand, singing to the glory of God in their own tongue. They expressed themselves so gratefully and beautifully, it quite overpowered me to think that I should enjoy such a privilege !—I hope, my dear friend, your tour in England recruited your health after your exertions in Dublin. *We* can never feel thankful enough to you, I mean we *raal Paddies*."

Though the "Sketches" were written with a freedom from party-spirit, that made it difficult, if not impossible, for a stranger reading it to say whether the author was a Churchman or Dissenter, or to what shade of political opinion he inclined, the startling fact there brought out, that there was not a Protestant preacher to address the three millions who spoke the Irish tongue, was coupled *by others* with the fact, that there was in Ireland a National Protestant Church largely endowed for the very purpose, which yet had utterly neglected her mission. By *some*, both non-conformists and others, these facts, taken together, were made use of as an argument for setting aside altogether an Establishment, which had been so unfaithful to her trust. By *others*, for the most part members of the Established Churches of England and Scotland, these facts were urged as a motive for *reforming* the Irish Church, and for making it imperative on every incumbent in the west and south of Ireland, to understand and preach in Irish, just as it had been incumbent on every minister north and west of

No ! Erin's daughter yet will raise
Her feeble voice for Erin's sake,
Till, to the gladsome notes of praise,
Again, as in the olden days,
Sweet Erin's harp shall wake !

CHARLOTTE ELIZABETH.

the Grampians, to understand and preach in Gaelic. Both of these parties sought the countenance of the author of the "Sketches;" but he, true at once to his mission and to his religious convictions, would not enter into the strife. Dr. Norman M'Leod of the Scotch Church was a leader of the reformers in Scotland, and urged his brethren in powerful speeches, to join issue with those anxious for reform in the Irish Church itself, by pressing upon Government the expediency of such a measure; and in making these exertions, acknowledges to Mr. Anderson that "to yourself I am indebted for my information, and my enthusiastic anxiety on the subject, having read your work so often that I have used your very words. It will come before the General Assembly, and a petition in strong terms will be carried." But dissenting by conviction from *all* national establishments of religion, Mr. Anderson could not unite with those who sought merely to *reform* them, while he was glad to see some, whose convictions on that subject were opposite to his, working in a right direction, as far as their position allowed them.

Till a late period in life he paid frequent visits to Ireland, sometimes in compliance with invitations from influential parties who took an interest in the subject of his work, and sought his advice in working it out, and sometimes to promote the interests of the Baptist Mission in India, or the Baptist Irish Society. He was not an unfrequent guest at Powerscourt, where he met with many of the evangelical clergy of the Church of Ireland, who entered cordially into his views with respect to the Native Irish, as far as education and preaching in the language were concerned, and were encouraged by him so far to carry them out. With several distinguished alike for their piety and talent he continued to correspond on the subject, while his other engagements afforded him leisure, nor were they reluctant to own their obligations to him for leading their minds to a field of usefulness which they had hitherto overlooked.

CHAPTER VI.

HIS DOMESTIC LIFE AND CHARACTER.

WHEN his brother William died in the summer of 1801, he left a young and interesting widow under twenty years of age, and an infant daughter. She soon removed to the house of her father-in law, whose kindness induced her to make it her home, the household duties and cares of which contributed to relieve her mind from the too painful remembrance of the past. Christopher was the only brother left at home, the others having now families of their own ; and when, in the winter of 1804, his father too was called away, and that home was broken up, he rented a house, furnished it with his father's household goods, which he took at a valuation, and put his sister-in-law and her child into it, though he was then about to leave for England—perhaps for India—and might see it no more. On his return to Edinburgh in 1806, he occupied the house which she kept for him, a charge which she retained till her death in 1851, with the short interval of a few years at the beginning of his married life. During his absence, Mrs. William Anderson, for the sake of society, had received to board with her Miss Harriet Erskine, the accomplished and pious, but long afflicted, niece of Dr. John Erskine of Edinburgh.* As Mr. Anderson on his return made no objection to her remaining, and it was agreeable to his sister, she was for some years an inmate of his family. Her strong and somewhat masculine understanding,

* The distinguished leader of the evangelical party in the General Assembly of the Church of Scotland for many years. The family was a branch of the noble House of Mar.

her extensive reading and polished manners, contributed not a little to enliven his domestic circle. This comfort was unalloyed, except by Miss Erskine's frequent and alarming illnesses, and the delicate health of his niece, little Jane, whom he loved with all a father's affection. Her death in 1809 struck the first blow at the habitual cheerfulness of his little household. The child had grown up at his feet, and was endeared to him by the likeness, both in mind and features, which she bore to his lamented brother, by her amiable disposition, and early yet decided piety. An extract from a letter he wrote to Mr. Fuller on the occasion, will convey to the youthful readers of this Memoir an idea of the young disciple whose death so deeply affected all who knew her.

TO MR. FULLER.

“EDINBURGH, 18th August 1809.

“MY BELOVED BROTHER FULLER,—The Lord has been pleased in His all-wise Providence, to bring my sister-in-law and myself into peculiar trial. A most beloved child, whom you took up in your arms and kissed when in my house, has been called to glory in about ten days' illness. We had no idea that this would prove mortal so soon. She was, it may be said, but a niece,—yes, but such a niece! Her father, one of the most active and amiable of saints, died about seven years ago. So ardent was the affection of his wife, that though cheerful and submissive as a Christian, to this day she is wont to weep at the remembrance of him. And now this dear child, in whose life her own was bound up, and to whom your brother acted in the capacity of a father, is departed. . . . We are perverse creatures, and apt, alas! to convert that into matter of regret which is ground for praise. She was nine years of age, a most interesting period of life for a child to die; but she was a Christian for many a day, I believe, before she died. Laying the partiality of friendship aside, which no doubt must be difficult, I am inclined to think the evidence such as is scarcely to be found

in infant years. Being in the days of health, when all was well, it is of the most unsuspecting kind, and affords far more consolation than expressions uttered in the prospect of death. I may one day trouble you with some anecdotes. She was given to prayer morning and evening, for about three years past, and took such delight in reading her Bible, that I was often pleased and affected by it. One morning I was so struck that, 'O child!' thought I, 'you seem to love your Bible more than your uncle does, who is a preacher of the Gospel.' I shall only mention the following little tale, as an evidence of her mind being imbued with divine knowledge. She was fond of reading the Old Testament; and talking with her mother one day when doing so about the children of Israel's conduct in the wilderness, their unbelief and rebellion, she expressed her wonder at the Lord's patience, and added, 'there were only *two* of them allowed to enter the land of Canaan.' 'Yes,' said her mother, 'I dare say, Jeannie, you think these Israelites were very wicked people, and that *we* are not so bad as they were.' 'O no, mother!' she replied, 'I do not think that, but it shews how true that is, "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." ' Perhaps were her sayings remembered, they would present a wonderful picture of a child, but her *conduct* is that which will endear her memory to me to the end of my days. It may appear strange that I should be so overcome; . . . but I am writing to a beloved brother, who, I know well, has drunk deep in the cup of trial. You will overlook my weakness. . . . O that it may be sanctified to my dear sister! It is truly affecting to see her at one time distracted with her loss, then distressed at her own state of mind as not more submissive, then recounting the evidence of the child's faith, hope, and love, and becoming more composed. The numerous days to which her grief may extend renders her a tender charge. And now, dear brother, could you spare a little time to write a letter of consolation to a widow bereaved of her only child? I admire her

Christianity, indeed, very much. Remember me at a throne of grace."

Mr. Fuller kindly replied by return of post. His letter is so characteristic of the writer, and so excellent in itself, that no apology is required for its insertion here.

MR. FULLER TO MR. ANDERSON.

" KETTERING, 22d August 1809.

" MY DEAR BROTHER,—I doubt not but this beloved child had a deep interest in your heart, and the bereavement to your dear sister must be very severe. Make my sympathizing regards to her. If you were not Christians, or the child had given no hope of her Christianity, the case had been extremely different.

" I seldom hear of such bereavements, without thinking of Aaron's words to Moses, in Lev. x. 19,—' Such things have befallen me ! ' I have lost an affectionate wife and fourteen children. The heaviest loss among the children was a little girl between six and seven, of whose Christianity, nevertheless, I had considerable hopes.

" In looking minutely into the things that befell Aaron, I have found matter of consolation. He lost two sons in one day, and under circumstances much more distressing than anything I ever met with. The very day before their death, both he and the young men seemed to be in all their glory. They presented the offerings of the people to the Lord ; Aaron lifted up his hand toward the people, and blessed them ; and both Moses and Aaron went into the tabernacle, and the glory of the Lord appeared unto all ; their offering was accepted, and they shouted and fell on their faces. Lev. ix. 15-24. Next to Moses and Aaron, none stood higher, or were more likely to be honourable, than Nadab and Abihu. Yet, lo ! the next day they are slain, and that not in an ordinary way, but with signal marks of the Divine displeasure, and with every appearance of dying in their sins ! Such things, my dear friends ! have not befallen me or you. Yet ' Aaron held his peace ! '

“ I have also found the Lamentations of Jeremiah, especially chap. iii. 1-36, very profitable in times of affliction. Conceive of that plaintive book as written for the use of the captives in Babylon. In the first twenty-one verses the Prophet seems to review his own troubles during the course of his prophesying, and to hold up the use they had been to him for their example. Let me request you and your dear sister to read this chapter with me for half an hour. You will see in verses 1-18, what had been his sore complaints. But in verses 19-21, we find that he had since reviewed them, and derived good from them. He had learned a lesson of *humility* and of *hope*. The very remembrance of his afflictions affected and humbled him, for they had, no doubt, afforded large proof of his weakness and sinfulness, and by leading him to inquire *wherefore* the Lord had thus contended with him, furnished many evidences of the corruption of his nature. And while they humbled him, they furnished him with fresh hope, for he would find that though he had considered his afflictions as intolerable, yet he had been enabled to bear them, and was thus far carried through them. From verses 22-36, he seems directly to address the captives; teaching them, that deplorable as their condition was, it might have been worse; that after losing their children in the war and in the siege, (see chap. iv. 2-12,) their liberty, their country, and all the privileges of Zion, yet they had not lost their God!—ver. 24; that it was good to hope, and quietly wait for His salvation; yea, that it was good to bear the yoke, and that not only when growing old, to meeten them for another world. Sanctified afflictions seclude from injurious company, humble our aspiring spirits, and render us meek and patient. Finally, he teaches them that God would not afflict for ever, and while He did so, it was not without a cause.

“ If these sentiments were drunk in by the captives, though they might not produce joy, yet they would soften and sweeten grief; and I doubt not they would have the same effect on my dear friends under their bereavement.

"That man is said to be blessed who bringeth forth fruit *in his season*. Psalm i. Perhaps you never had such an opportunity before of shewing the reality of your faith, and the efficacy of your hope. Temptations and severe afflictions are the *seasons* in which God looks for fruit. If we are not rendered more humble, more patient, and more spiritually-minded under them, it is not likely that we shall be so under the smiles of prosperity.

"Grace and peace be with you and your affectionate brother,
"A. FULLER."

A few additional traits of little Jane's piety, and the writer's sympathy with her afflicted mother, will be learned from the following extracts from letters written after the first surge of grief had subsided.

TO A FRIEND IN ENGLAND.

"EDINBURGH, 20th September 1809.

" . . . She was her widowed mother's only child, and contained in embryo the appearance and inward qualities of her departed husband. Her face was gradually wearing a closer resemblance to her father's, which was very mild ; and her heart, through infinite mercy, having been attached to Christ for one or two years, I do think she adorned the doctrine of God our Saviour. . . . During her life, I was slow to mention her excellencies, lest it should do harm ; but now that she is gone, I cannot hurt *her* mind, and as others seem of the same opinion, I presume I do not overrate her excellencies. She was of a most affectionate disposition, uncommonly so ; and of such tender feelings, that her mother's displeasure or mine, expressed only by a few words, was matter of deep regret to her. She was in her tenth year only, but possessed a mind that was far advanced indeed. But her Christianity was her chief ornament ; and from her apparent delight and constancy in reading the Sacred Scriptures, sitting in a corner of the dining-room, I have felt

much reprov'd. . . . Her mother is very poorly, and I have been unable to succeed as yet in cheering her mind. She was, alas ! too much attached to her. You know a house without a child in it, which formerly contained only one, and such a one, must be a great change."

TO MR. BURNETT.

" EDINBURGH, 20th September 1809.

" My sister continues to be one day better, and another worse. I hope her grief will by and by be assuaged. The ' bitterness,' however, in relation to ' a first-born and an only child,' is supposed in Scripture to be the greatest of all ; and when her widowhood is also remembered, the case is still more affecting. She takes more exercise now, however, and when this deep wound is closed will kiss the rod, and thank the Lord for all His doings."

TO MRS. WILLIAM ANDERSON.

14th August 1810.

" *Fochabers*. . . . I have not, you may assure yourself, been unmindful of you, particularly at the present time. Each day will call to your recollection painful events. Your days, however, my dear sister, are not only hasting away, but you with them to that world where your joys will be for ever before you, and your sorrows, as well as their present cause, alike removed for ever. Here, however, we must endure afflictions, and through them enter into glory. It is a wonderful consideration that every individual of that triumphant throng has reached the place in no other way. True, some seem to have got there much earlier than others, but on the other side of the everlasting hills their path and perplexities here will be better understood. How gracious is that Saviour, who has guided hitherto the weary pilgrims in their mysterious sojourn to Eternity ! and in His own good time has afforded them release and rest from all their toils ! What a state of society

is that to which the follower of Jesus is carried ! The company all met, and all exulting in glory, reigning in life by One, Jesus Christ our Lord !”

At the close of the year 1814, and early in the next, his health was seriously affected, the result, chiefly, of his excessive labours. The death of Mr. Fuller in the following May, and the anxieties occasioned by the correspondence relative to the Secretaryship, did not diminish the symptoms which had awakened the solicitude of his friends. He was advised, therefore, to take a respite from his ministerial and other engagements, and spend a month or two on the coast of Devonshire or Cornwall. He complied with this advice, and went south in July. This journey he enjoyed much, though the removal of some old friends and change in others abated the pleasure with which he revisited the scenes of former enjoyment. He spent a short time in London : That was not the place to seek for health ; but the importunity of friends detained him. For a few days he was the guest of Mr. Dyer at Reading, and then passed on to Bristol and Trowbridge, and, after spending about two months at Exeter and Plymouth, returned to Edinburgh, considerably improved in health, about the end of September.

In 1816, he entered on the marriage state. The lady to whom he was united, and owed so much for the domestic happiness he enjoyed during the few years of their union, was Miss Esther Athill, eldest daughter of the Honourable James Athill, Chief Justice of the Island of Antigua. His *own* estimate of her worth and suitableness as a partner for himself, it will be enough to record at this stage of our Memoir. Writing to a friend in England, six months after his marriage, he says, “ Suffer me now to say a few words about myself. You know of my having left the solitary single life, and having become one of you. I wonder not at your wishing others to enter a state which, with all its cares, when the parties are

truly united, forms the happiest in 'this way to the Father.' Daily I have occasion to bless God for the partner in life he has given me, one so suited and fitted to aid me as a minister, whose mind is so congenial with my own, and who enters with so much interest into the concerns of the cause of Immanuel."

For a few years his cup of domestic happiness overflowed; there was much too in the state of the Church and congregation, and the various departments of Christian benevolence in which he took a share of interest and labour, to increase his happiness; true, indeed, as he saw one sister after another of his wife sicken and die, touched by consumption, that scourge of our country and spoiler of the loveliest of our race, his heart may often have trembled for the life of her who formed the light of his family circle. But it was not till the spring of 1824 that any symptoms of the disease appeared in her. She had lost a darling child the previous summer, and though four others were rising around her in apparent health and early intelligence, the death of little Esther preyed on her spirits more than could be accounted for by the circumstance itself. She was in the incipient stage of that malady which often induces an exaggeration of sorrow over bereavements, which might otherwise be borne with calm resignation or in joyful hope. No means were left untried to stay its progress, or avert its fatal issue—but in vain. The spring only rendered the symptoms of approaching death more decided, yet it seems probable that Mr. Anderson never allowed himself to anticipate the stroke as at hand till his return from London in the month of June. He had engaged to preach the annual sermon of the Baptist Missionary Society, and though unwilling to leave the object of his solicitude a single day, yet at her desire he fulfilled his engagement. Few who heard that discourse, excellent in itself, will forget the peculiarly solemn and tender manner in which it was delivered. He struggled to get free from the importunity of friends who would have prolonged his stay in London, and hastened home. But the change which

had taken place during his short absence flashed conviction on him at once that her days were numbered. *Then* it was that the severest part of the trial was felt, and though she lingered on a few months after this, he could even now say, Surely the bitterness of this death is past.

Next morning he entered his pulpit at the usual hour, but the change which grief had made on *him* was so apparent as to move the audience deeply. The hair on his cheeks had been suddenly blanched, and the deep furrows on his brow were those which care, not time, had ploughed. Never will the writer forget the subject or the sermon of that morning, or the tone in which the text was read, "I am the true Vine, and my Father is the husbandman; . . . every branch that beareth fruit He purgeth it, that it may bring forth more fruit." No allusion to his own trouble was made, but all felt that to himself as much as to any, he addressed the word of "strong consolation." For a moment now and then the lip quivered and the voice faltered, as the pruning process was dwelt on; but when he rose to the consideration of the results, and the transplanting of that Vine with all its branches, pendant with fruit, to the paradise of delights above, where the pruning-hook is needed no more, his ideas seemed too vast for full utterance, and were expressed in those short, unfinished, suggestive sentences, which those who habitually waited on his ministry alone could adequately comprehend or fully enjoy.

Immediately after, he removed her to Blairlogie, the Scottish Montpelier, where the fine air seemed for a while to call back some of the hope that had fled. From that place the following notes are dated, which indicate at once the state of the gentle sufferer, and the feelings of him who, in a sense different from the poet's, "died a double death in fearing one."

TO HIS BROTHER CHARLES.

"BLAIRLOGIE, 23d July.

"Yesterday forenoon we got to the farm-house to which Mr.

Milne directed us. Here we are in as favourable circumstances as we could wish. Considering the distance and fatigue of these two days, it is to me matter of gratitude that she seems so little exhausted. The trial itself is one at present to me so peculiar that I cannot trust myself on paper respecting it, but sure I am that those who know us intimately, and consider the circumstances in which, as the parents of four infant children so deservedly dear to us, we are involved, will remember us at the foot of that throne, where lie scattered in thick profusion the petitions of God's children in reference to this vale of tears.

"I trust, through the mercy of God, that my next letter may convey to you encouraging accounts. One intention of deep trial, I am persuaded, is to unfit and lay aside from all the usual pursuits of life, even in reference to Christ's kingdom. Something is *then* and *thus* to be learned. Oh may I become proficient soon in the lesson He intends, and may the rod be removed !

"Let me most earnestly entreat your most fervent prayers for your deeply afflicted brother. Ever yours most affectionately in Christ Jesus.

CHRISTOPHER ANDERSON."

TO THE SAME.

"BLAIRLOGIE, 12th August.

"Dear Esther's case is one that requires both faith and patience, and therefore we shall try to exercise both. We can as yet say nothing certain. The air and milk seem to agree with her, but to the power and blessing of God I must try to keep my mind directed."

TO THE SAME.

"BLAIRLOGIE, 18th August.

"You may very easily imagine that it is for me not a very easy task to write from this. Indeed I am in such opposite frames of mind even on the same day, that I might very possibly write in different strains within a few hours. I cannot,

alas ! say much about progress. My hope is in God alone. He is all-sufficient, and I wish to say to Him, ' I know that Thou canst do every thing.' As to coming, my feelings would lead me to sit still here, but this must not be done,—though I cannot see it my duty to leave her long, as all is dull and dreary to her when I am away."

TO MR. BARCLAY, IRVINE.

"BLAIRLOGIE, 26th August 1824.

"MY DEAR BROTHER,—Miss C. would inform you of Mrs. Anderson's state of health, and how much reason there has been for anxiety. As to London, I felt considerable difficulty about leaving her, but she wished me to go. Many uneasy moments I passed there, but since my return I have passed through what I could not describe, and what is unnecessary to one who is already so far on the pilgrimage before me, and who at present, also, is in the midst of such affliction. My dear wife never has recovered *fully* since last January. The influenza came upon her already weakened frame, and has produced a degree of weakness, if not disease, on which medicine seems to have but very little effect. The length of time she has been ill of itself would occasion distress, but being so long ill has rendered it necessary that every little thing should be tried. The most distressing symptom is that of the pulse, which for two or three months past has travelled from 120 to 130 ! This, nothing as yet has been able to reduce. Owing to this constant fever she is rather thinner than when we came here, but there are several things that look favourable at present. This is about all I can say. For some time I have been in three or four different states of mind in one day. Hope and fear in their extremes, and joy and sorrow, not to say anguish, as to what the Lord intended. It has been a 'time to be remembered,' and I trust that the great end for which it has been sent will be attained. . . . On some occasions the Almighty is pleased to bring down to the lowest ebb those we hold most dear, that we may after-

wards hold them as gifts from Him with feelings more to His glory. The alternation of extremes, opposite and contrary in my mind for some time, has been just one part of my trial—trying to the animal frame itself; but my uniform and supreme desire has been, that God with all this would give His blessing and His holiness, and I trust He will. . . . This is indeed a vale of tears; but vale of tears as it is to us, I trust it will be the path to glory and a crown. Peace and truth and love be ever with you, and with your affectionate brother,

“CHRISTOPHER ANDERSON.”

In September she returned home to die. On the morning of Lord's-day, 3d October, his brother received the following note:—

“Dear Brother,—She entered into glory without a struggle at five this morning. Send to Mr. Swan to engage the whole day, and God will be with him.—Ever yours.”

It is to be regretted that of the numerous letters of condolence he received from individuals of the large circle of Mrs. Anderson's acquaintance, but one has escaped the flames to which, some years before his death, Mr. Anderson consigned all his correspondence, with a few exceptions. This one, however, will give a fair idea of a character of no common excellence. The writer is yet alive to bless a remote corner of the Church below with his prayers and labours, but will, I have no doubt, forgive the use now made of a letter which was intended for the eye of friendship alone in the hour of keenest distress.

MR. RHODES TO MR. ANDERSON.

“DAMERHAM, *October, 1824.*

“MY DEAR BROTHER,— . . . I can offer no considerations to diminish the magnitude of your loss. The elevation, refinement, and vivacity of her mind, the richness and cordiality of her affections, the dignity, sweetness, and enchantment of her manners, the tincture and tone of devotion that pervaded her

heart, the charms and intelligence of her conversation, the simplicity and ardour of her piety, the beauty of her whole character, combine to enhance the bitterness of her loss, and to render her memory most precious and dear. All the virtues and graces which endear a friend, much more a wife, were united in her in higher perfection, than I have ever seen in any other person. The great excellence and loveliness of her character, the cordiality and friendship she manifested to me, made a very bright and abiding impression on my mind, which it still retains, and will never lose. She then gave those delightful manifestations of a sanctified heart, which shewed she was preparing for the holy and immortal state of the blessed, to which her spirit is gone—gone to mingle with congenial spirits, with the great company of redeemed and celestial friends. The remembrance of her has given a charm to Edinburgh ever since I left it, a charm which has now vanished from the scene, and can never be replaced.

“Had I been acquainted with dear Mrs. Anderson’s prolonged affliction, I should most gladly have written to her, with the desire to comfort and cheer her mind, and to give her a final assurance of my devout and cordial regard. I trust that she felt all the peace and serenity in her last moments which might have been anticipated from the ardour and elevation of her piety, from her animated confidence in the Divine Redeemer, which used to glow with peculiar fervour. Her trust in His love, and her affection to Him, surpassed what I have seen in any other person in the circle of my pious acquaintance. Absent from the body, she is present with the Lord, enjoying the perfect fruition of His love, on which she reposed with so much delight while here below. Having passed through the scene of death, left the frailties and imperfections of mortality behind, she has joined the spirits of the just, and appeared without fault before the Throne of God. To that place too we are rapidly tending, and thither we shall quickly arrive. We shall soon depart from this melancholy region of tears and sor-

rows and death, for the peace and felicity of paradise, where the visitations of calamity can never come to disturb our rest.

“I am deeply affected by the reflection, that your dear Mrs. Anderson is the third of four sisters who have died since my first visit to Edinburgh, when I became acquainted with them all. Three of them, all lovely, all devout, are gone to the tomb, but sleep in Jesus, the resurrection and the life !”

The only tribute which Mr. Anderson has left to the memory of so excellent a wife, is found in the dedication of the first edition of “The Domestic Constitution,” published early in 1826. As that dedication is to be found in the first edition alone, which has long been out of print, it may gratify the reader to have a part of it inserted here, conveying as it does a testimony which, if deemed partial, is one which no other could give so well. It illustrates at the same time the tenderness of his parental character :—

“ TO MY INFANT CHILDREN.

“There was one to whom, naturally and most gladly, I would have submitted these pages for her opinion, and some of them for her advice ; but in the prime of life, it has seemed meet to Infinite Wisdom, that she should go before us to a brighter and a better world. Bereaved as you have been, and at such a tender age, of such a parent, on this side the grave you will never know the loss you have sustained ; a loss so great, that I know but of One, and that One above, who is able, to you, to supply her place. Though, without doubt, I shall be regarded as a partial witness, yet it would be easy to give you some idea of her character, in the words of others on whom no such suspicion could rest.

“Her unusual disinterestedness of spirit—her cheerful and even temper—her prudence and condescending manners, I trust

each of you will inherit. This, however, is a subject on which, though modesty and propriety did not forbid, I must not, need not, cannot dwell. When once you are able to read her own hand-writing, and that of others addressed to her, you will be able to form some better idea respecting one who loved you so tenderly, and so longed for your adoption into the family of God. To you, therefore, young though you be, her memory will, I hope, in future life, prove eminently precious and valuable.

“Although, my beloved children, it must necessarily be a few years, at least, before any of you can understand the whole of these pages, yet then, if spared by a kind and indulgent Providence, I trust you will read them for my sake, and look up for One to guide you through all the adventures of an untried world. Then too, it may not the less interest you to know, that the composition of them tended, in some degree, to occupy and sustain the mind during the solitary hours of your most affectionate

“FATHER.”

“Since this was written, about eighteen months ago, although your two sisters have been called to join their parent and their sister in the skies, yet written as it was under the weight and pressure of such responsibility, I could not think of altering the style of address. Had I done so, by and by you may come to understand, that the word *any*, in the second last sentence, would have been changed to *either*. But still you will not forget that interesting poem in which the little Welsh girl said,—‘Nay, but we are seven.’ Broken as the circle has been, include your parents, and still continue to say,—‘Nay, but we are seven;’ or, what is far better, rest upon the infallible assurance of Him, who never will deceive you, nay, who never can : who, if you trust in Him, ‘will never leave you nor forsake you,’ and in the end far more than compensate for every loss you can sustain below. 1 Thess. iv. 14-18.”

But the stroke which took away "the desire of his eyes," was but the beginning of his domestic sorrows. Of the four infant children left to engage his affections and cheer his solitude, two, as the Note appended to the Dedication shews, were removed by death within a year after their mother's decease, and ere a second summer passed, it had ripened the seeds of disease in the constitution of his eldest boy Christopher, who sank under it in July 1826. There was something extremely engaging in this child. It may be that consumption had produced its not uncommon effect, in maturing his understanding, and lighting up his imaginative faculties so soon, and suggesting the frequent wish to a parent's heart, that these were *not* "blossoms gathered for the tomb," but grace alone could inspire in one so young the hope of eternal life through Jesus Christ. The fulness of his conviction of sin, the simplicity of his faith in the Divine Redeemer, his unclouded hope of heaven, gave the most satisfactory assurance of that change so earnestly looked for by the parents of dying children. "Father," said he one day not long before his last, "Father, on which side of Mamma does Jane lie?" "On the right, my dear." "Then Mary lies on the left?" "Yes." "Then, Father, where will you lay me?" but observing that the question had drawn forth too deep a sigh to allow an immediate answer, he quickly added, "Never mind, dear Father, it does not signify." During the short summer night, the last he spent below, he was restless and uneasy. Toward morning, after a short stillness, "Aunt," said he, "turn me upon my right side." She did so. "Now, open the window shutters—now, draw the curtain." It was done. He fixed his eyes on the deep blue of an early July morning sky, and gently sighing, breathed audibly, "Heaven! Heaven! Heaven!" sank back, and not long after expired. He was eight years and three months old.

One cherished child remained, apparently in sound, if not robust health. He bore the honoured name of William Ward. Many a prayer was poured for his life, but it pleased Divine

Providence, after a shorter illness than that which had cut off his brother and sisters, to remove him too from a father's embrace to the arms of Him who said, "Suffer the little children, and forbid them not, to come unto me, for of such is the kingdom of heaven." He was four years and four months old, and died, "the last of that bright band," 8th May 1828.

Only two letters of Mr. Anderson written during this period, and these addressed to Serampore, have been recovered, but these sufficiently indicate the faith and submission of the bereaved parent, and the spring of consolation at which he drank to soothe his stricken heart, as he saw one storm after another desolating the home of his affections, and leaving him alone, where the bright sunshine of children's smiles were wont to gladden his heart, and merry voices which betokened infant freedom from care, won pardon for disturbing the required stillness of the study. A loose paper which escaped the destruction to which all of a similar kind had been doomed, written a few days before the death of Mrs. Anderson, contains some striking thoughts conveyed in his own peculiar style.

"The feeble and scattered thoughts of a wounded and broken spirit."

"Monday, 20th September 1824.

"The existence of *pain* in the body, the spirit or the soul of Thy people, O Lord, is that to which Thou wilt one day put an end. This, we know, Thou hast determined. Its existence *now*, must be *necessary*. It is that which seems most *contrary* to Thy *nature*, and every perfection there. It must therefore be meant to answer the most *valuable* of ends. Oh! that *that* end may in me and mine be gained—gained *now*, *fully*, and *for ever*."

"Wednesday, 22d September.

"Though He cause grief, yet will He have compassion, *according to the MULTITUDE of His mercies!* O yes, certainly, far be it from me, O my God and Father, to limit the *power* of Thine

arin, or the *compassions* of Thy heart! What an immense *multitude* is referred to here!—the multitude of His mercies! ‘For He doth not afflict willingly.’”

TO MR. MACK, SERAMPORE.

“EDINBURGH, 14th May 1825.

“MY DEAR BROTHER MACK,—The scene through which it has been my appointed lot to pass will but too well account for my long silence. Even before I had reached the climax of human woe, as it regards the loss of relatives, my purposes had been often broken off by relative and personal affliction. I still trust firmly in God, and if He does me good according to the days in which he has afflicted me, and I may perhaps add, the years in which I have seen evil, I shall be blest indeed. But my lot, you will own, has been peculiar. It is not *nine* years since I was married, and during that period I have been *thirteen* times in mourning. Of personal affliction I have had my share, having undergone seven severe operations on the head. All that preceded last October was but little felt in company with a soul so congenial, a mind so cultivated, a heart so affectionate towards me, and so interested in others. Then I was left like a leaf on the waters. For months together I may say. my tears have been my meat day and night. One painful cause of this has been, that, left with four infants, Christopher, the eldest, not seven years, and William Ward, the youngest, not nine months old, I was likely to feel but a helpless creature, but about six weeks after her decease, Christopher began to droop, and has been ill ever since, then Mary, and since then Jane; so that at this moment, three of the four are far from well,—Mary and Jane are indeed seriously ill. I am about to carry them to the country, and there I must wait the will of God. But I must not dwell on these subjects. One above, and He alone, knows all, and had His heart not been as full of tenderness as His arm is of power, I must have perished in my affliction.

"The Lord bless you, and your affectionate, though tried
and lonely friend,
CHRISTⁿ. ANDERSON."

TO MR. MACK, SERAMPORE.

"EDINBURGH, 2d March 1827.

"MY VERY DEAR BROTHER MACK,—I am abundantly conscious of seeming to have but little interest in you and your arduous work. I hope it has never been so. But you know what has happened. Wave after wave in long and constant succession, has left me standing with one solitary but most interesting child, named William Ward, on the silent shore of eternity. Still I am alive, and having, as it were, got time to breathe and look forward, I cannot but believe that the whole scene has been *too severe* to have sprung from any other source than that of everlasting love. But trials must and will befall both you and me, and of whatever nature they have been or may be, let us look up and look forward, and at all times try to say—

'Sovereign love appoints the measure
And the number of our pains ;
And is pleased when we find pleasure
In the trials He ordains.'

"Dr. Marshman has been a great comfort to me. Indeed I may truly say, God that comforteth those that are cast down, hath comforted me by his coming ; for, had he not come when he did, and by unburdening himself to me as to all your cares and anxieties, thus awakened feelings in reference to a cause which has been dear to me for many, many years, I must have felt the pressure of my sorrows much more severely. . . .

"As to myself, I must not promise much. It would seem to me a very wonderful thing, if God has, after all this, had His eye upon such a worm, and intends to employ me in any degree to cheer and strengthen your hands.—Ever, my dear Brother, most affectionately yours,

"CHRISTⁿ. ANDERSON."

Under the pressure of these trials, he withdrew more and more from public business, for a while devolving the heavier duties of his office in the Bible Society and Gaelic School Society on the junior secretaries, and finally withdrawing from the office altogether. The Itinerant Society had already closed its course. He found the retirement of the study more congenial to his feelings than the discussions of the committee-room. It was during these sad years of bereavement that he wrote his work, “The Domestic Constitution,” which was begun during the long dark days of waiting on a sick chamber, and finished only after having made three visits to the family grave, there to bury his dead out of his sight. It was composed, as he himself informs us, “amidst innumerable interruptions, in the depth of long-protracted family afflictions, accompanied by bereavements repeated and severe, partly to preserve the mind from undue excess in pondering over scenes and sources of enjoyment never to return; and it will, therefore, I am persuaded, to all those who have felt sorrow, and to whom ‘sorrow is a sacred thing,’ be no matter of surprise, should they meet with some imperfections, or the repetition of a similar idea.”

Shortly after the accession of William the Fourth, Mr. (now Sir George) Sinclair, with whom Mr. Anderson was on terms of most affectionate intercourse, and who constantly attended the morning worship at Charlotte Chapel when in Edinburgh, wrote him from the Pavilion at Brighton, where he was a guest, informing him, among other things, of the pleasure Queen Adelaide seemed to take in works of piety and devotion. On her return to Edinburgh, Mrs. Sinclair proposed to Mr. Anderson to forward a copy of his work on the Domestic Constitution to her Majesty, with a letter of address, and she would undertake to see that it was duly presented, as she returned to Court next month. He complied with this suggestion, and sent the book and letter to Mr. Sinclair, with the following note:—

TO GEORGE SINCLAIR, ESQ. OF ULSTER.

"EDINBURGH, 6th October 1830.

"MY DEAR FRIEND,—I hope you will not think that either your good lady or myself have been doing any mischief. There is a book will come with this and some memoranda which Mrs. Sinclair thought had better accompany it. All unaccustomed as I am, and have ever been, to write a line on which the eye of a Queen might be cast, of course I am no judge as to whether it might not as well be consigned to the flames. All is submitted to your better judgment, and you will do whatever you think proper to be done in such a case.

"It was very kind indeed for you to think of me at the time you sent your note, written in a certain Pavilion. But oh, my friend, what times have passed since you left this—

Time shakes the stable tyranny of thrones,
And tottering empires rush by their own weight.

'Everything in the condition of mankind announces the approach of some great crisis, for which nothing can prepare us but the diffusion of knowledge, probity, and the fear of the Lord. While the world is impelled,' &c. So said Robert Hall twenty years ago ; but the language will bear repetition now. Still, 'wisdom and knowledge shall be the stability of thy times, and strength of salvation ; the fear of the Lord is his treasure ;' and thrice blessed are they who, in times like these, are cleaving to the Lord with full purpose of heart.

"If it is appointed that you are to sit down here again this winter,—

'Retired from all the circles of the gay,
And all the crowds which bustle life away,'—

as you have done before, I for one will not object, but be very glad to see your face again.

"Peace, and truth, and love be ever with you and yours
most sincerely,

CHRIST^A. ANDERSON."

The book and memoranda were duly presented by Lady

Sinclair to Queen Adelaide, who, both at the time and afterwards in a letter to her, expressed her thanks and intention to read them shortly.

"The Genius and Design of the Domestic Constitution, with its Untransferable Obligations and Peculiar Advantages," had long been out of print, when many of his friends pressed him to republish it. His repugnance to engage in the necessary alterations and additions must have arisen not only from the number of his other engagements, but also from a dread of bringing back the painful feelings under which he first wrote it. At length, the importation of copies from America, printed there under new and strange titles and fictitious names, as well as quotations made from it in English periodicals, as the work of an "American Episcopalian divine," induced the author to prepare a new edition, from which he withdrew the Dedication, and added a long and important Introductory Notice. Its original title, as given above, was not very fortunate, yet he was very unwilling to alter it; and in the Second Edition it was but slightly changed to "The Domestic Constitution; or, The Family Circle the Source and Test of National Stability." In this form it now stands before the public.

Some views expressed in this work, respecting the influence of the family relation on national stability, having received strong confirmation from the state of France, as disclosed in the works of Michelet and Guizot, the author points this out in the Introductory Notice to the Second Edition, copies of which he sent to these distinguished men, directing their attention to what he had written on the subject. Replies from both were received, but that of the former has not been found; that of the illustrious statesman is as follows:—

"SIR,—Je vous remercie beaucoup d'avoir bien voulu m'envoyer votre ouvrage sur la Constitution Domestique et la Famille. Je viens de le parcourir avec un vif intérêt. Je suis fort aise que les idées que j'ai exprimées s'accordent avec les

votres, et je serais heureux si j'avois le tems et la force d'exécuter l'ouvrage dont vous m'exprimez le désir.

"Recevez, je vous prie, avec mes remerciements l'assurance de ma considération très distinguée. GUIZOT.

"BROMPTON, 10 *Février* 1849." *

Soon after Mr. Anderson's marriage, his sister-in-law, Mrs. William Anderson, withdrew from his house to a residence of her own; but when affliction arose in that house, she was quickly recalled, for, taught in the school of affliction herself, few, perhaps, knew so well how to alleviate distress or lighten care. Through the whole of Mrs. Anderson's long illness, she was her constant companion and nurse, and cheerfully undertook to be a mother to the motherless babes left behind. That charge she well fulfilled. All that affection and the most assiduous care could do for them was done by her, and after they were removed by death from her guardianship, she continued to preside over the domestic arrangements of the bereaved father's house, to soothe the sorrows of his heart by her sympathy, and to aid his counsels by her unobtrusive wisdom.

* (TRANSLATION.)

"SIR,—I thank you sincerely for having sent me your work on the Domestic Constitution. I have just read it with a lively interest. I am very glad that the ideas I have expressed accord with yours, and I should be happy if I had time and strength to execute the work you desire.

"Receive, I pray you, my thanks, with the assurance of my high consideration.

"GUIZOT.

"BROMPTON, 10th *February* 1849."

CHAPTER VII.

HIS EXERTIONS IN CONNEXION WITH THE BAPTIST MISSIONARY SOCIETY,
AND HIS CORRESPONDENCE WITH FULLER, SUTCLIFF, AND RYLAND.

By his own statement it was Mr. Anderson's desire to be engaged as a missionary in India that brought him into the ministry at all, otherwise he might have yielded to the wish of his friends to retain his position and prospects in the Friendly Insurance Office, and serve the Lord in a private station. It was with some reluctance he abandoned his first design, in deference to the medical advice that forbade him to venture the dangers of a tropical climate. But his interest in India, and his brethren there, remained the same ; the impression made by the accounts of their early toils and trials could never be effaced from his mind, nor could the multiplied benevolent and literary engagements into which he subsequently thought it his duty to enter, or even the cares and labours of the pastoral office, ever divert his thoughts or efforts from the Mission in India.

His first interview with Mr. Fuller in 1802, was to express his desire to enter the missionary field, and every subsequent communication tended to confirm and increase it. When at length his wish to serve the Mission *abroad* was frustrated, he resolved to serve it *at home*, and its interests became interwoven with all his friendships, and it was, for a time, almost the only subject of his epistolary intercourse with its excellent Secretary. The whole of this correspondence, with the exception of a few letters which have fallen aside, is now before the writer. It extends over a period of twelve years, being continued till

within two months of Mr. Fuller's death, relating chiefly to the Mission, but interwoven with all that imparts a charm to the communications of the most confidential friendship. Copious extracts from this correspondence will perhaps illustrate Mr. Anderson's character in connexion with the Mission in India better than any narrative that might be drawn up from them; and, though this is not a memoir of Mr. Fuller or his associates either at home or abroad, the occasional insertion of extracts from their unpublished letters will not be considered out of place here; their intrinsic excellence, as well as the light and interest they throw over the general correspondence, being a sufficient warrant for their publication.

At a very early stage of their acquaintance, Mr. Fuller formed a high idea of his young friend's ministerial and administrative abilities, as well as a strong attachment to him personally. The following extract will shew how early he indulged the expectation of his future usefulness in a department he had not ventured to mention to himself till he saw whether he would settle down as the pastor of the little flock in Edinburgh or not. His opinion was founded on his own observation during a frequent correspondence of four years, and personal intercourse while Mr. Anderson was studying at Olney, as well as from the judgment of Mr. Sutcliff and Dr. Ryland, under whose instructions he had successively passed some time.

MR. FULLER TO MR. WARD, SERAMPORE.

"KETTERING, 10th December 1807.

"There are two excellent men in Scotland among the Baptists,—Christopher Anderson, who was with Brother Sutcliff a while, and is now trying to raise a Baptist Church in Edinburgh, not from other denominations, but out of Satan's kingdom. I believe God will bless that man. If I dare try to remove him from Edinburgh, and could induce him to come and be co-pastor with me, I would divide my income with him; and he would take my place in the Mission, if he survived me;

and he is not twenty-five years old. He is a fine writer, a close thinker, a good preacher ; and what is more, a holy, diligent, mild character. Indeed, should anything turn out for his leaving Edinburgh, I know he would be caught at by the first Churches in our denomination. Mr. Booth's Church would have had him, but his heart was so set on Edinburgh, that he would not hear a word of it. Yet he has no church there at present, nor one right-hand friend who stands by him, nor does he receive anything at present for his labours. I should not think it lawful to invite him to Kettering, while so many other stations are unoccupied, but for the sake of training him up to take my place in the Mission. Whether he will move I cannot tell yet. He is not skilled, I believe, in languages. Our people are delighted with him. If they could have him, and I were not too old, I might come and join you."

Mr. Anderson decided on remaining in Edinburgh, and was ordained in January 1808. On receiving an account of this, Mr. Fuller wrote him as follows :—

MR. FULLER TO MR. ANDERSON.

" KETTERING, 16th February 1808.

" MY DEAR BROTHER,—And so you are become the pastor of this little Church ! Well, God be with you ! I will *now* tell you what has long been in my heart, but which I dared not mention while your mind was undecided. I have desired, and my friends have desired a plurality of pastors at Kettering, not for the sake of plurality, but because there is more work than I can do. And I have often wished to divide my income with you. It has seemed to me, that in you I should have a successor in the work of the Mission, should you survive me, as well as a faithful and affectionate brother in the Church. But now, it seems, my hopes are at an end. Well, all is right that God doth. May the work of the Lord prosper in your hand.

" Having been for the last six weeks employed in answering just that number of pamphlets against the Mission, full of the

venom of the old serpent, and having not yet finished my labour, I can only add a few lines.

"I do not know what to say as yet about a journey to Scotland. I feel a revolting at coming at all. I seem as if my old friends at Edinburgh will be cool. I do not know whether I shall not give it up. I am not able to travel and labour as I have done. But I shall see Brother Sutcliff, and talk about it.*

"I have written thirty-two pages of remarks upon Mr. Ewing's book, and six or seven more of the kind, and sent them a week ago to Dr. S. Amongst them are seven or eight pages, containing my reasons for considering the time for celebrating the Lord's Supper as undetermined, only that it be *often*. I think *we* eat it often, but you oftener; we do well, but perhaps you do *better*; but neither of us act contrary to the institution of Christ. Mr. M'L. and Mr. J. Haldane deny that 1 Cor. xi. 26 proves that it ought to be often, and that if it be not weekly, it might as well be only once a year, or in seven years. But I have endeavoured to prove that the comparative always supposes the positive; or that the phrase, *as often as*, which goes to determine the frequency of a thing by some other thing, supposes both to be frequent. The comparative mode of speaking relates to the degree of frequency; but it were absurd to talk of degrees of frequency where no frequency is. It would not be said, *as oft*, if it were not *oft*. My Christian love to Brother Barclay. Affectionately yours,

"A. FULLER."

"P.S.—Mr. Hall is much pleased at the idea of you and Barclay going to Ireland. He is married, and settles at Leicester. There is a great gathering under his preaching. He is more and more evangelical and spiritual."

* This reluctance arose from the fear that the controversies he had engaged in, on the subject of Faith and Church Order, had cooled the feelings of his Scotch friends towards him. But they loved him too well to take offence at a controversy so conducted as his had been.

MR. ANDERSON TO MR. FULLER.

" EDINBURGH, 1st July 1808.

" MY VERY DEAR BROTHER,—I am sorry indeed that the effects of this accident still continue to linger about you. I shall live in the hope of seeing you, however, about September, if the Lord will. Well, I think Barclay and I shall go. We propose to leave this so as to be in Ireland the first Lord's-day in August. I was pleased with the manner in which my few friends spoke of the proposal; at first they seemed surprised, and a few revolted at the very idea; but finally, after time to think and pray over it, they not only acquiesced, but wished me to go. I am glad to hear your account of Mr. Hall. This happy improvement commenced immediately after his recovery from his last illness. I have not forgotten, nor, it may be, shall ever forget his humble solemn *manner* of praying then. He made me feel towards God in a way I had been formerly almost ignorant of,—reverential fear, or the homage of prostration. I shall be happy to see his reply to the black inspiration of the *Edinburgh Review*. I and my country are guiltless. We are indebted to an Englishman* (alas! that it should be so) for these exhortations. May the Lord sanctify all His dealings with you, my ever dear brother. But (as Cowper said to one of his friends) you must not die yet, for we can by no means do without you.—Yours, &c.,

" CHRISTⁿ ANDERSON."

In the autumn of that year, (1808,) Mr. Fuller was able to take the Scotch journey on behalf of the Mission, and was accompanied by Mr. Anderson in that part of it which lay north from Edinburgh. A short account of this tour will be found in Dr. Ryland's Memoir of Mr. Fuller. The following extract will supplement that account:—

* The *Reverend* Sydney Smith! the well-known writer of the article on Missions.

MR. ANDERSON TO A FRIEND IN ENGLAND.

“EDINBURGH, 1st December 1808.

“Well, after all the spitfire here at home, and the haughty discouragements abroad, I trust the plains of Hindostan shall flourish as an herb. If these *millions* hearken to God Incarnate, our Redeemer, shall not their peace emphatically be like a river, and their righteousness like the waves of the sea? I am delighted with the Memorial the missionaries have sent home, and with the spirit with which the business has been taken up in this country. A thousand copies of this Memorial were printed here in Edinburgh before Brother Fuller’s arrival, and sent round to various parts of the kingdom. He was received very cordially this journey, and has succeeded in a manner which none of his friends here had any idea of before his coming.

“He preached with us the morning of one, and the afternoon of two Lord’s-days. Mr. Haldane’s people do not now collect any money at the door, but from the Church only. From him he received £200; Mr. Aikman’s collection was £100; ours was £42; Mr. Hall’s, £65; Mr. Lothian’s, £35; besides smaller collections. The two last were Burgher meetings, a door opened which was in former journeys shut. In Edinburgh and Glasgow alone he received no less than £1400; in all, he must have had about £2200, or more.

“Brother Waters being here, it was not so difficult for me to leave home for a few days. Brother Fuller and I left Edinburgh together and went to Perth, Dundee, and Aberdeen. Here we spent a pleasant Sabbath. Each of us preached three times. The two Independent Churches, under Mr. Philips and Mr. Russell, live in harmony, and go on in a lovely way. We had collections at these places all day. Returned by Dundee to Kirkcaldy and Inverkeithing, where I left Brother Fuller to go by Dunfermline to Glasgow. I met him again at Glasgow with Brother Barclay, who accompanied him the rest of his journey. I enjoyed his company vastly. His mind,—the delicacy and

power of his imagination,—and the unity of design which reigns in his sermons, I always admired. He seemed to be in good spirits, and quite recovered from the effects of his late accident. I have got, since he left, nearly £50 more to send him.”*

MR. FULLER TO MR. ANDERSON.

“ KETTERING, 21st February 1809.

“ I have had much to do on the Mission business respecting the Bible Society. It was a painful business to be obliged to go and state the truth. But I think they have acted honourably, whatever be the issue.

“ I bless God for your increase. I also have a little boy, a nephew, whom I expect shortly to baptize with perhaps some others. Joseph Fuller, that is his name, has nearly mastered the Latin and Greek in the last year. I hope he is born for some good.

“ The Baptist Magazine sells 4000 they say, yet it disgusts

* The following is Mr. Fuller's own account of his success in this journey, in a letter to Dr. Carey, dated 8th December 1808:—

“ Intending to take my triennial tour through Scotland in October, as soon as the Memoir of the Translations was printed, I sent some to all places whither I intended to go. Dr. Stuart was so struck with them, that before I arrived he had printed a new edition, and filled Scotland with them. ‘Never,’ exclaimed all denominations, ‘never was anything equal to it since the days of the Apostles!’ Money poured in like rain in a thunder-storm. Those who had been disputing for years about discipline, weekly communion, &c., seemed half-ashamed. ‘What little things,’ said one of them, ‘are we employed about, compared with this! I wish you could come oftener than once in three years.’ ‘Tell your friends,’ said Dr. Stuart, ‘when you write to them, to go on, and we will furnish them with money.’ Thousands flocked to hear, and in some instances thousands went away, from large places, too, because they could not get in. Some of my sermons were from the following passages:—‘To whom, Lord, shall we go? Thou hast the words of eternal life.’ ‘In Judah is God known; his name is great in Israel,’ &c. ‘Herod died, and was eaten of worms; but the word of God grew and multiplied.’ After travelling 1200 miles, and preaching forty-two sermons in about six weeks, I arrived safe at home on November 12th, with a clear £2000, besides expenses. My health, too, was better than when I set off; never better in my life.”

most thinking people. I know of no 'talents' among them, except Steadman. There is a want of modesty, and too much made of baptism.

"Poor Dublin! I do not understand what P. means by 'a few of them changing the order of church government,' unless it be to admit of open communion; and this will not save Swift's Alley. If any good is done, it must be by some one raised up on purpose.—Affectionately yours,

"A. FULLER."

In May 1809, Mr. Anderson, at the Committee's urgent request, made the annual collection for the Society in London, *then* a laborious, and, to a sensitive mind, often ungracious task, from the number of personal applications to be made on behalf of the Mission. Just before setting off he received a note from Mr. Fuller, "There is a dreadful crash at Dunstable. M. has failed, and his ministry is at an end!" He then begs to have an interview either in going or returning. This, with difficulty, was accomplished, and the few days of Christian intercourse they had together seems to have been highly gratifying to both.

MR. ANDERSON TO A FRIEND IN ENGLAND.

"EDINBURGH, 21st April 1809.

"Well, I take your visit to London very kind. Glad shall I be, if God permit, to walk arm in arm with you again. And let us try at same time to do each other good; may our souls profit by the interview, and enjoy God in all things. I shall leave home the same day as you do. That young gentleman of whom I spoke (Mr. Burnett of Kemnay,) accompanies me. We hope to reach town on Friday about one or two, P.M. May the Saviour bring us together in the fulness of His blessing, and our singing and praying together be an earnest of the glorious enjoyments of a better world. Ah! my dear Brother, remember we shall soon be done with this one.

"There are some titles which men give their productions

which are rather unfortunate, at least the manner in which the author and his work are conjoined afterwards, in referring to them,—e.g., M'Lean's 'Commission to the Apostles;' and, in the same style, I may ask you, Have you seen Buchanan's 'Star in the East?' Perhaps you say, I have both seen and heard of it, and when we meet you can tell me, whether he kept you *star-gazing*, or led you to the place where the young child lay? Blessings that are *before our eyes* are overlooked, while others heard of, or imported from a distance, are magnified and extolled! He lived it seems in *Bengal*, and there was nothing doing *there* worthy of notice, compared with the *stars* *he saw* about the point of the Peninsula. One which arose in Arabia, came and stood over *his own dwelling*, and of course he could tell us more of that one, than of some others whose beams did not strike so directly upon himself. I trust he is a good man, and am glad to hear of so many stars. If he had pleased he might have condescended to notice a few which twinkle in the country from whence he came. However they, I believe, are in the Redeemer's right hand, and have laboured more abundantly than us all, though they be nothing. May God keep them *humble and zealous*, and as one star differeth from another star in glory, so also is the resurrection of the dead, and they shall stand in their lot in the latter days. If I have been silly and sportive, you must overlook it, and my adding, Does he not speak of '*hundreds of thousands*' of Christians in Bengal or the East? This seems to be the *milky-way* instead of a star, and as to the few he omitted, perhaps they did not need to be *pointed out* by him."

MR. ANDERSON TO MR. FULLER.

"EDINBURGH, 30th June 1809.

"My friend Burnett and I got safe home on the Friday after we parted from you. He has returned to his estate in Aberdeenshire, but I expect to see him again in Edinburgh before long. . . . I have received the Periodical Accounts.

Oh, what men are these ! Their humility and wisdom, zeal and love, how uncommon ! One of them complains of the cold language of England. And cannot England then take fire, complain for herself, and cry that her language is too poor to express her experience of the love of Christ ? Alas, no ! Charm they ever so wisely, she says the men are ‘mad.’ The sober proportion of her sons look into the sacred volume, and find it to abound with strong Eastern metaphor—that the love of Christ is not such a lofty subject—that the language of the East has gone beyond all the bounds of propriety and reason. We must neither go so far as Revelation would lead us, nor conceive the subject so vast as it insinuates or asserts.

“I hope you will get another Number published soon, though it were but a sixpenny-one. Though you were not to give so much news, the kind of matter you have in store seems admirably calculated to enhance the Mission in the esteem of the godly. I hope you will *certainly* publish the *case of restoration to the church*, that of poor Deep Chundra, and Brother Carey’s address to him when re-admitted. It is not only very affecting and calculated to do good to backsliders in general, but it will shew the *Scotch* what sort of discipline we have got among us.”

MR. ANDERSON TO MR. FULLER.

“EDINBURGH, 22d April 1810.

“MY DEAR BROTHER,—I regret much that I have been detained so long from writing you. While engaged in printing the Brief Narrative, it occurred to me that a map was much wanting to the Periodical Accounts. The expense, though considerable, seemed no object, and in this case the projection would, of course, be gratis. I have therefore drawn two ; they are attached to the octavo edition, which, when done up neatly, will sell for two shillings. This is considered reasonable, if not cheap. The first is a map of Bengal on a large scale, with the roads and inland navigation ; the other is a map of the lan-

guages of the East, pointing out by dotted lines and colouring, the seat and reputed boundary of the various languages. The list of the baptized at the end of the Narrative, I have made more particular, through the assistance of Mr. Ward's book and the Periodical Accounts. I sent a few of the octavo Narrative last week among some of the Directors of our Bible Society, and at our monthly meeting on Monday I had the pleasure of receiving a vote of £200 to the Translations. I have received some other sums, an account of which, together with a list of the names as they should be printed in the next Number, I shall send in a few days, if the Lord will. After paying for the Narrative, I shall have a considerable balance to remit. . . . If you approve, I propose that the next number of the Periodical Accounts, beginning the fourth volume, be accompanied with the same maps. The plates will bear 3000 or 4000 impressions, and the whole accounts will be rendered more intelligible to many. If you determine on this, after seeing the Narrative, the impressions will be best thrown off and coloured here, and sent to London.

"I thank you, my dear friend, for your 'LETTERS.' They are to me sweet; to others they will be far otherwise. What is one man's food is another's poison. 'I hope,' said I to Dr. S. on the street the other day, 'they will do much good.' 'They will do much mischief,' said he, 'in the first place.' I could plainly perceive that he, good man, felt at somewhat. It may be you have fallen foul of some favourite tenet which has grown with his growth, and strengthened with his strength."

MR. FULLER TO MR. ANDERSON.

"KETTERING, 17th May 1810.

". . . I have just received the parcel of Brief Narratives, and like the maps much—wish you immediately to get 3000 of these maps struck off and sent up to go into the Periodical Accounts, No. xx. I have only to add a packet of love from

Burls's, Burditt's, &c., and from none more than from your affectionate brother,
A. FULLER."

MR. SUTCLIFF TO MR. ANDERSON.

"OLNEY, 1st June 1810.

"And so my dear and much esteemed friend, an event has taken place which has brought me a letter. Often thinking, sometimes grieving, sometimes murmuring that I could hear nothing from Christopher; nay, sometimes ashamed and mortified when inquired of respecting you, as was the case last week when I dined with Adam Corrie, Jun., at Wellingboro'. Well, a letter gratifies me and many more at Olney. We, as a family, have had affliction during the last winter, especially Mrs. Sutcliff, but she is better. . . . Good Mr. Wilson is much as usual, sends his love, and says he shall be glad to hear from you. Things are much in the old way. I expect to baptize three or four this day se'enight. I long to see the work of God progress—often think my time is near a close. The thought is solemn. It might be more alarming. Jude 21, "Looking," &c. is my text. Our family unite in love. Do not quite forget poor Olney, nor yours most cordially,
J. SUTCLIFF."

MR. FULLER TO MR. ANDERSON.

"KETTERING, 17th May 1811.

"Present my thanks to the Committee of the Bible Society for this second instance of their generosity. Will thank you to remit it to Mr. King of Birmingham, as our funds are more than exhausted.

"I *must* postpone my journey for a while. I have not preached since the 21st of April. It is very much like a cold I took in 1801, and goes off very slow. I ride out every forenoon, but the least fresh cold goes to my lungs. I have nearly lost my hearing.

"The failure of animal spirits at my time of life, especially under this affliction, has led me to question whether a

considerable part of my religious zeal, both in and out of the pulpit, has not consisted in them. I want to bring forth those *fruits* which a season of affliction and advance in life require.

"*Lord's-day Morning, 19th May.*—A strong fever last night. Got no sleep till two or three this morning. Cannot so much as attend public worship to-day."

In consequence of this illness, Mr. Fuller was unable to take the journey to Scotland for the Mission in 1811, which was made by Mr. Sutcliff and Dr. Ryland in his stead. Mr. Anderson accompanied them also to the North, but the season of the year (midsummer) was unfavourable for the object, and altogether the success of these brethren was less considerably than on former occasions when Mr. Fuller was the preacher. The travellers, however, from their own accounts, had no reason to complain of their reception. "I shall long remember," writes Dr. Ryland to Mr. Anderson, "all the kindness I received in Scotland from many friends, and particularly from yourself. May the Lord bless you and your people. I had a good journey home, and I hear Brother Sutcliff has been favoured in like manner."

MR. FULLER TO MR. ANDERSON.

"Kettering, 4th December 1811.

"I duly received your draft of £42, 12s. 4d., and a bill of £262, 2s. 6d., and for all your labours of love do most cordially thank you.

"Poor M. ! he is now on a visit at Rowell, and wants to see me. I have just now written my friend, at whose house he is, and who invited me to dine with him to-day, that if after reading *the inclosed note*, Mr. M. wished to see me, I would try and go over to-morrow.—N.B. This inclosed note is in short hand, addressed to Mr. M. Its contents are these—

COPY OF TWO SUPPOSED LETTERS.

“ ‘ MY DEAR BROTHER,—I have sinned against the Lord, and He has laid His hand upon me. I was lifted up, and He has cast me down. Instead of accepting the punishment of mine iniquity, I have been laying the blame on others. I have dishonoured God, and reduced my brethren to the situation of having no comfort in my concerns but by endeavouring to forget them. I have been trying to justify myself, but I will do so no more.’ ”

ANSWER.

“ ‘ MY DEAR BROTHER,—I also am a sinner, deeply indebted to mercy. If the above be your sentiments, we will weep over one another, and the days of past friendship and affection shall be revived.’ ”

“ Yes, I think of printing on the Revelation some time, but not just yet. The copy is ready, only I wish to read and think a little more. I am much of opinion at present that we may be towards 200 years ere we arrive at the millennium ; and that the present is *the period of the vials*. I believe it will be during *this period* that the Gospel will prevail over Paganism, Mahometanism, Apostate Judaism, Popery, &c. This will be a period for *conflict* and *victory* ; the millennium for *rest*—that is as the reign of David ; this, of Solomon.

“ I was in London in the beginning of November, and caught cold in returning, which works much as my cold did last spring. I am obliged to be daily taking medicine, and sometimes can get no sleep till two or three in the morning.—I am affectionately yours,
A. FULLER.”

MR. ANDERSON TO MR. FULLER.

“ EDINBURGH, 10th December 1811.

“ I have read your notes on Revelations cursorily last night. Man is an impatient creature. The husbandman *waiteth* for

the precious fruits of the earth ; he is obliged to do so ; were nature in his power we should see strange doings. I have heard of a man, said good John Newton, that if you told him when you put the meat to the fire, so that he could plant his salad at same time, *it* was ready before the meat was roasted. But this, he added, is not God's method. I have been led to these rambling remarks by your placing the millennium at the distance of 200 years. Some very good people of the present day would be much disposed to put in a petition and say, 'Oh, try if you can bring it a little nearer.' So anxious are we too frequently to see 'sights' rather than attend to present duty. As for myself, I have not made prophecy so much my study as to have any fixed opinion. There is a deliberate dignity and composure about the procedure of Jehovah which renders extremely probable your distant millennium. We see enough, however, to make our hearts grow big with anticipation, swell with gratitude, and rejoice with exceeding great joy.

"I wish poor Mr. M. may 'come to himself;' but, alas ! apostasy is an awful thing. Oh, how dreadful for a man so to act as that even though he relent and return to God, he can scarcely be consistent without walking the remainder of his days in the bitterness of his soul. Restoration to the *Divine* favour, as rich, as full as formerly may take place, but a return to the confidential love and unlimited approbation of the saved is, I suppose, rarely if ever witnessed. O let integrity and truth keep me !"

MR. FULLER TO MR. ANDERSON.

"KETTERING, 31st December 1811.

"Last night I received by the mail from Sunderland a book which I left there, given me by Dr. Stuart. It is 'M'Lean on the Hebrews.' There seems to be some good work in it, though it is not very accurately printed. When you or Dr. Stuart send me anything, put the 'Abstract of the Revelation,' which I lent him, into the parcel, and direct it to me to be left at Lothbury.

"Poor M. ! it seems as if he cannot be willing to be saved by grace. I offered him a full and free forgiveness if he would only subscribe the note I sent him ; but that, it seems, implies a 'sweeping censure !' Only acknowledge thine iniquity ! Ah, there is the hinge—but how hard to a proud spirit ! Our town was all in terror the other day by the horrible speeches of a dying sinner, who seemed in hell while yet on earth—driven away in his wickedness, and without hope.

"*27th January 1812.*—I have just returned from London, and must direct this to you at Liverpool. The London ministers want to get the Baptist Magazine to London. Ivimey of Eagle Street, and Newman of Stepney, I suppose, would be the editors. I saw Hinton. He has been corresponding with the editors of the 'Evangelical Magazine,' who, however, decline giving any explanation or correction of a paragraph which seemed to inculcate the Baptists as a denomination. He therefore withdraws from the 'Evangelical Magazine,' and hopes the Baptists will do so with him.

"I saw Hughes at the dinner of the Monthly Meeting. We sat next each other. He asked whether our translations were 'without note or comment.' I said I believed they were. H.—'Do the translators make our own translation a sort of foundation, or do they translate directly from the originals?' F.—'I believe from the originals. They doubtless make use of our translation, and perhaps of others ; but no otherwise than as means of ascertaining the meaning of the originals.' H.—'How do they render the word βαπτίζω?' F.—'In the Bengalee translation, and I suppose in all the others, by a word which signifies to immerse.' H.—'I think that is to be regretted.' F.—'How then should they have done?' H.—'As our translators have, left it untranslated, and only give the word a Bengalee termination.' F.—'But why so?' H.—'How else can Pædobaptists contribute towards its circulation?' F.—'If they would give a translation to any heathen nation, and render the word by a term that signifies to sprinkle, I would

contribute to it; not *on that account*, but notwithstanding it. H.—‘I wish it had not been.’ F.—‘Had they left the word untranslated, it would have been saying to the whole world, either that they were not satisfied as to the meaning of it, which would be untrue, or that they had not given a faithful translation according to their best judgment, owing to the hope of patronage. I would not have had them act as you wish, Sir, for £20,000, nor, indeed, for any consideration.’ He talked much about Catholicism, and in favour of translators being not Baptists or Pædobaptists, but *mere literary men*.* I answered that I disapproved of all union which required a sacrifice of

* This allusion to *literary men* will be better understood from Mr. Fuller’s account of a previous interview with Mr. Hughes, in a letter to Dr. Marshman, 10th October 1811:—

“About a year ago Mr. Hughes came to our Kettering Ministers’ Meeting, having a wish, he said, to converse with me about the translations. The sum of his errand was to persuade us to give up the translations to the Bible Society, and confine ourselves to the Mission. I asked for what reason? ‘Why, there is now and soon will be a great number of learned men stationed all over India, and your translations will be criticised, and I and others have our fears lest they should not stand the test.’ ‘Does the Bible Society wish the translations to be given into their hands?’ He would not say they did. ‘What could the Bible Society do towards perfecting the translations more than is done?’ No answer. ‘How can learned men be stationed all over India who shall criticise these translations? They may be learned in *other languages*, without being at all qualified for this. Learned men in the Eastern languages will not grow up like mushrooms. They must have a motive to learn these languages, and time too. I consider all such threatenings as the vapourings of vanity. No doubt the translations will be sooner or later criticised, and it becomes the translators to use all possible means of improving them; but I see nothing in your proposal but the vanity of certain men, to whom you have condescended to lend yourself, whose desire seems to be to wear this feather as better suiting their hats than those of some other people.” Mr. Hall was present, and joined with me.

“Now, on the arrival of yours last May I saw the meaning of these threatened *criticisms*. . . . I sent your statement to Sutcliff, who put it into the hand of Hughes. He took it in his pocket to Owen, and finding Mr. Robert Hall in Owen’s company, read your paper to them both. ‘Well,’ said Owen, ‘the missionaries discover a very good spirit!’ Hughes, on returning the papers to Burls, said, ‘I hope they will do good; I have read them before Messrs. Hall and Owen.’ All this was pleasant enough. I have since then heard no more about *criticisms on the translations*.”

principle; and as to his mere literary men, they would not understand the Bible, and therefore could not do justice to it in a translation. I might have appealed to Macknight, and even to Campbell, as examples; in whose hands, notwithstanding their great literary attainments, the spirit of the Scriptures evaporates. The edge, the unction, and the life of them are not found in their productions, which yet I should be sorry to be without.

"I saw Sutcliff and Burls; we talked about the next London collection, the person to make it,—could Christopher Anderson come? . . . There is a talk among the denomination of a general *union*, and of an annual meeting in London. To this there are objections in London. Could we not have our collection in April, and the sermons for our public collection on a week-day, and so afford opportunity for all who chose it, to attend without leaving their own places? Could not this service be accompanied with a communication of intelligence? Would not this be a *seed* out of which would grow insensibly the object wished for, a union of the denomination, and a union in an object worth uniting in,—the promotion of the kingdom of Christ?

"Now, you have quite a budget of the news of last week. You are, I suppose, what your countrymen call 'a discreet man,' and will make no improper use of it. Keep this letter, just as a diary of three days of your friend,

"A. FULLER."

MR. ANDERSON TO MR. FULLER.

"LIVERPOOL, *February* 1812.

"I received your journal of three days, a mark of friendship I truly value. Well, Hinton and the Magazine; if you and Dr. Ryland take part in it, do, I entreat, let us have another *title*. The present is to me almost odious, at least I seldom hear the name of it pronounced by any who are not in our communion without almost blushing. This is not a little matter.

The world is ruled by names ; and it is a great pity if we most unwisely have bound a name to ourselves as a crown, which has been given us by our foes. Had it been Christian, that worthy name by which our denomination had been most accurately described, how much better had it been for us. I am sure, my dear brother has, in the course of his life, thought not a little upon what is 'lovely.' Let us then wear a more inviting aspect. If a magazine should begin in London in the manner proposed, I regret that such circumstances should have given birth to it, because without great care, much love and prudence, they will tinge, or in some way give a character to the publication. It would be very gratifying if, on the contrary, it should draw forth both fear and love, and continue to display a truly Christian spirit. . . . I am persuaded the religious intelligence department might be of great service. Besides, considering the missionary *aspect* which the denomination is supposed to wear, an interesting and well arranged communication of intelligence is no more than ought to be expected. . . . Indeed I feel truly anxious, that with our principles we could assume that sedate and stedfast, yet lovely and amiable appearance, which belonged to ancient Christianity. Oh that the Church of God had recovered her long lost gentleness and unity !

"But every thing valuable has its counterfeit. I hope I shall be preserved from the latitudinarianism of some. I think I have yet to be instructed in the logic of Brother Hughes. He is treading on slippery ground, and, with his views, seems to me in great danger of being allured away and losing himself. What cause of gratitude have we that God has been pleased to preserve our literary men ! Surely there can be no charm in the walls of a college. What does Brother Hughes mean ? Where is the scholar ? Where is the linguist ? Where are the literary men of the age ? Methinks God has made foolish the wisdom of this age. Within these few years enough has been done by a few men, who, to this day it should seem, are, by courtesy, permitted to be literary,—enough to put the rest to

silence and to shame ; or at least as much as to shew the importance and beauty of learning being blended with humility and piety. I am far from despising what he is talking of so often and so bigly ; yet, humanly speaking, how little would to this day have been effected, if our brethren had not possessed piety, eminent piety.

“About the London collection : I wish you could improve upon it. Owing to this Liverpool visit, I am bereaved of the pleasure of serving my beloved brethren in the East in this—yet I never decline this service without a struggle. Is there no possibility of the collection being got on another plan ? . . . I mean some plan which would leave the minister more time for study and spiritual conversation,—which would not so dissipate the mind—which would keep him a *little more* in his own sphere. If I have time previously to arrange, I can manage, yet not with so much comfort to myself in the pulpit, or with such advantage to others. I like *your* manner of meeting annually, better than that of calling for a religious mob, and can as yet see no great good from what Rowland Hill calls the ‘Religious Washing Week,’ with which he is annually almost overset. A multitude of ministers brought together in a hasty manner is not at all an advisable measure. I wish they may relinquish it.

“I long very much occasionally to be with you. The Redeemer prepares completely the mansions of His people ; but it is not inconsistent with love to Him, that the departure of His children should render heaven more desirable, and, in a subordinate sense, prepare their way. I am sure if you should go before me, I shall include you in my ideas of future enjoyment, as I now do the names of Pearce and others.—Your ever affectionate brother,

CHRIST^A ANDERSON.”

MR. FULLER TO MR. ANDERSON.

“KETTERING, 4th May 1812.

“MY DEAR BROTHER,—Some time ago I expressed to you

some thoughts which had been in my mind respecting your being my successor in the Secretaryship of the India Mission, but which, from other occurrences, I had then relinquished. The continuance of my inward complaints, and the consequent decrease of my wonted energies, have forced the subject anew on my mind, and not on *my* mind only ; my brethren in the Mission begin to consider my labours as drawing to a close, and discover anxiety about a successor. A recent conversation on the subject with three of them, (Hinton, Burls, and Sutcliff,) has left a serious impression on my mind, not of dejection, but of concern for a work which is every year increasing in importance. They say, ' You must have an assistant, and that not only as a pastor, but as a secretary, who, by being introduced to the work, shall be able to carry it on when you are laid aside.' I mentioned the difficulty of finding a suitable person ; your name was mentioned as one whose heart was in the work, and whose hand was ready with the pen, &c. ; but is it lawful to ask him to leave his present station ? Is he not already in a great sphere of active labour ? Answer,—he is ; but there are men in Scotland who can do his work, whereas there seems none equally suited for this. Is it lawful to remove from a sphere of useful labour, and to dissolve the pastoral relation ? Certainly not on light occasions ; but if on none, Carey had been still at Leicester, or rather at Moulton.

“ My dear brother, I do not ask for a speedy answer to so serious a question, but merely submit it for your consideration, and that, *without mentioning a word of it to any one*, you may make it a matter of prayer and reflection. You know the vast importance of the object,—an object, too, but for which it is doubtful whether you had gone into the ministry. You know the turning of events by which you were prevented from going abroad ; perhaps for the very purpose of serving the object at home. You know the cordiality with which your labours are regarded, not only at Kettering, but amongst all our brethren. Consider whether these things have not a voice in them—

whether your post might not be filled by some other brother, &c., &c. Should I be removed, and you succeed me as pastor of this Church, (which would be very grateful to me,) you would then receive what now supports me; and meanwhile, I should wish you not to be a mere assistant but a co-pastor, and the Society would allow you sufficient, I believe, to satisfy you. Indeed, they might very well afford this, not only as having no other officer to pay, but as, while we both lived and were able to work, we should more than cover it by the extra collections that would be made for the Mission.

"Say nothing on the subject at present to any one, nor convey any hint of my ill state of health. It is true, I continue to preach, but often with much difficulty. I lose flesh and spirits, and have such a susceptibility of cold as to be always in danger. When I cannot get sleep, fever preys upon my frame. It is now more than a year since these complaints have been upon me. Journeys, if I could have a warm and dry air, do me good, and having engaged Mr. John Hall to assist me till the end of the year, I hope this summer to go several excursions.

"My kinsman, Joseph Fuller, whom I baptized a few years since, a youth of great promise, died on the 26th March, of a consumption.

"Though I have requested you to say nothing on the above subject, yet if you wish to write to me upon it, do so.—I am, &c.,
A. FULLER."

MR. ANDERSON TO MR. FULLER.

"EDINBURGH, 23d May 1812.

"MY EVER DEAR BROTHER,—Although I have made no reply to your last, and, as it respects myself, important letter, you will not suppose that I have been indifferent to it. No; it has bowed my spirits in a degree ever since, and made me look round on my various present engagements with feelings unknown before.

"I am still unable to send you a reply, and you will not

wonder at this ; I mean such a reply as you might wish, containing reasons for or against. I seem as though I never could get beyond the threshold. When I sit down, my incompetency presents itself uniformly, if not instantly, or if not at first, it returns upon me, so that I am prevented from beginning to think of other matters from which (I must be ingenuous) my heart recoils. I hope that our blessed Lord will, in His mercy, interpose and guide my path for His glory, though at present I cannot help thinking, that even you, my brother, would be almost afraid of calling me from my present situation, when once you hear of all circumstances.

* * * * *

“ Though at present I see not the possibility of my removal to lend my poor assistance, yet the state of my beloved brother's health, and his mind in regard to the dear object of our mutual cares, has occupied no small portion of my thoughts since I heard of them. Matters appear, in your own apprehension, to be in such a state as to call for some speedy arrangement, and when I saw the note in the Evangelical, advertising your preaching in June, I wished occasionally, for the sake of the Mission and my own soul, that I could be with you, to pray and ponder over the path of duty. This, however, appears to me impracticable. . . . Have you any prospect of being nearer to Edinburgh this year any time than when you are at home ? My chief reason for wishing to see you, would be to talk over the whole of this business, and to consult whether there could not be some extension of your plan as to home management. . . . You have precluded me very properly from saying a word to any one. Neither would I. It is a subject so delicate, such is now my place in the affections of a few, that it would have excited unnecessary, because premature, grief and concern. I hope I could rely on the serious and impartial consideration of the Church of God. I am, I trust, at the disposal of His people, *provided they act with prayer and deliberation*. From the success which has attended my feeble efforts, and my having

been accustomed to observe, as I thought, the hand of God in many circumstances, since I began here, I must feel a peculiar impression as to its being the place where the Saviour intended me to settle.

“For several years past I have had too much to do beside the Church. Its being small probably led me to seek round for sufficient work to occupy me; but as *it* has increased as well as the other, I find myself behind occasionally with my engagements, which gives me considerable uneasiness. Oh! for light from above, that we might say in this matter, ‘Come, then, and let us walk in the light of the Lord.’ I pray for your health in body and soul, and am, my dear brother, with sincere attachment, &c.,

CHRIST^A. ANDERSON.”

MR. ANDERSON TO MR. FULLER.

“EDINBURGH, 22d June 1812.

“. . . In my last I spoke of inability, and that I cannot well get over. To be ingenuous: Some parts of your present employments I might accomplish; perhaps constitutionally, and in some other respects, I may be fitted for them, but there are other parts where I must fail, I fear, so far as to endanger the success of the whole, *e.g.*, preaching, &c. Granting, however, that all this were overruled, I would now say, I am, I trust, the servant of the Lord, and upon the general question feel ready to act for Him. I would desire to have no will of my own, nor allow any feelings to interpose and prevent from acting as I ought disinterestedly. But as yet I have been quite unable to discover the path of duty. At such a time as this, you will not consider the following account originates in ostentation, nor would I write so to any one, except there was a sufficient call for it.

“You know that a very considerable share of the business, and often the prosperity of institutions, depends upon those with whom they originated. Now it so happens that I should have been in a considerable degree so favoured with regard to

the Itinerant Society, the Edinburgh Bible Society, and the Gaelic School Society. With respect to the first, I might perhaps as effectually promote it in England ; as to the second, though at present almost the whole depends upon me, yet a successor could be found ; but it would as yet be no easy matter to find one for the last ; at least I think so, according to the manner in which the institution should be carried on, or rather fully established. All the above, however, are infant causes, and if you will allow me to add, they require, especially the last, all the enthusiasm of the original projectors to carry them through at present. In Edinburgh you are to know that in the midst of, I hope, much good, there is a large share of indifference in many Christians, and of *indisposition to go out of the way* for Christ. Persons disposed, therefore, to take these offices are by no means easy to be found.

“ My greatest difficulty remains,—the church at Richmond Court. With me also this attempt originated, and it has, blessed be God, so far succeeded, and I feel assured will do so if properly conducted. Where is the person at all disposed or fitted for succeeding ? You will not, my dear brother, wonder that I should add, that when I reflect on the degree of success with which the Lord has been most graciously pleased to crown these measures, I am almost afraid to think of removing—afraid lest I should offend the Lord in a situation to which His finger seems directly pointing.

“ Have you invariably thought dwelling at Kettering essentially necessary to the business of the Mission being partially attempted by another, and that the colleague in the one should be so in the Church ? Could he who undertakes mission business not be settled anywhere else, and at same time assist you ? Even on the supposition of my not remaining all my life at Edinburgh, I have always meditated beginning elsewhere as I did here. I still possess some feature of a missionary, and am decidedly partial to raising a new interest, as you call it in England. The difficulties and discouragements

in the morning of such an enterprise, however strange it may seem to some, are pleasing to me. Its infant concerns are my delight. Then, though you may think me childish, I must add, since I was a boy, having been accustomed to live in the midst of a pretty numerous society, a city life, or one in the vicinity, has become so congenial to me that it seems needful to keep me to my work. I am very fond of the country and of nature, but there I should be strongly tempted to inactivity, though I had much to do. I leave you then, my dear brother, to determine on the following proposal. It is nothing short of my coming to see you, or of our meeting together somewhere, if the Lord will. Many things I could then state which cannot be communicated, or at least settled by epistolary correspondence. . . . Ever yours in much love, &c.,

“CHRIST^R. ANDERSON.”

MR. FULLER TO MR. ANDERSON.

“KETTERING, 2d July 1812.

“MY DEAR BROTHER,—I received both your letters, and should have answered ere now, but could not till now be certain as to a journey in which I could propose to meet you. I think, from your last especially, I cannot press the *object*; yet I should wish to see you. I am engaged to preach and collect for the Mission at Nottingham on the 12th instant. On Tuesday the 14th, I shall be at Derby, at Mr. Smith’s, the Baptist minister. If you could reach that place by Wednesday the 15th, it would do, as I shall stop there over Wednesday night. Brother Ryland is with me and unites in love.”

Having obtained permission from Mr. Fuller to consult one brother’s judgment and feelings on the subject, Mr. Anderson wrote to Mr. Barclay of Kilwinning, two long confidential letters, quoting Mr. Fuller’s correspondence, and asking his aid and counsel. The former was kindly and readily given, in supplying his pulpit during his absence to meet Mr. Fuller at

Derby ; the latter he could not give, but left it entirely to his sense of duty towards the cause of God in general.

The proposed meeting took place at Derby. The result will be seen from Mr. Fuller's letter to Mr. Ward of Serampore quoted below. The subject almost entirely drops from the correspondence of Mr. Anderson, but Mr. Fuller harps on it from time to time. The following extracts from his letters to the Missionaries at Serampore about this time, shew how much he was bent on this object.

MR. FULLER TO MR. MARSHMAN, SERAMPORE.

" KETTERING, 15th May 1812.

" . . . I have written to Christopher Anderson of Edinburgh, proposing to his serious consideration his leaving his station, and coming to succeed me as the pastor of Kettering Church, and Secretary to the Mission. I have had much said to me of late on the subject, and have thought much of it myself. There is no man in Britain whose heart is more in the work, who is of readier address, and but few of more acceptable talents, and who has so ready a use of the pen. He might, while I live, come and help me, and when I die, if he survive, succeed me. He must be about thirty years of age. I have not received an answer."

MR. FULLER TO MR. WARD, SERAMPORE.

" DERBY, 9th July 1812.

" . . . When at Bristol I received an anonymous letter from London. The handwriting was that of Joseph Gutteridge,—expressing the satisfaction that generally prevailed respecting the conducting of the Mission, and that there could be no wish to take it out of the hands it was in ; but inquiring whether provision were made for its security, in case of those who at present conducted it being removed or laid aside ; proposing also that there should be Corresponding Committees chosen in London, Edinburgh, Bristol, &c. Upon the whole it was a friendly

letter, and I thanked him for it, assuring him that the subject was under consideration. I have since conversed much with friends upon a future plan. The probability on the above plan would be, that though during the lifetime of a few of us we should naturally have the direction, it would afterwards go into the hands of some of these committees. Some said, 'If you have a committee at London, have others at Bristol, Edinburgh, &c., as a balance against them; for, if it goes to London, it goes into a vortex of vanity.' Another (C. A.) said, 'I know what committees are—many men, many minds, and, after all, one or two direct. You had better choose that one or two without their appendages. A body of men feel themselves of consequence, and will be doing something to signalize themselves, though it be in opposition to the rest. My advice is, let the committee be *one and indivisible*—enlarge it by adding to it those active ministers through the kingdom, whose hearts are already in it. They cannot unite with you in consultation, for local reasons; but they can and will serve the object, and when you die, or are laid aside, some one of them, either in your place, or at the post he may be in, will be Secretary in your stead. Let there be a few brethren from London among them, but let the seat of the Society be where it is, in your own *Association*. There it originated, and there it had best continue.' Such are the outlines of a plan that I have drawn up to be considered at the Kettering Ministers' Meeting, 29th September, of which you will have the result. I know of but two of our ministers that could succeed me. *First*, Christopher Anderson of Edinburgh. He could do it. He could do almost anything that I do, and some things better. I have accordingly consulted with my brethren, and invited him to come, and be my fellow-labourer at Kettering, and put on the yoke. His heart is deeply in the Mission. He is popular as a preacher, clever with his pen, under thirty years of age, affable, ingratiating, persevering, affectionate. He was overcome with the request, but could not give me an answer; said he must

see me. I accordingly met him ; we were nearly two days together. The result was—‘ I have my head, hands, and heart full already with the Secretaryship of the Edinburgh Bible Society, and the Gaelic Schools, and the pastorship of the Church, raised up in the last few years under my own ministry—I cannot possibly stir at present—I hope you will live some years yet. Choose me as one of your committee, and I will do all I can for you. I will also throw off my other engagements as I can get others to take them off my hands, and in two or three years we shall see what will take place.’ He spent a month at Liverpool this summer, and set on foot a Society for the Translations, which has already sent me £146, amidst all the commercial distress of that town. But he is attached to a city life, which is against his coming hither. *Second*, the other is John Dyer of Plymouth. He is about the same age ; was lately a grocer ; Providence thwarted him in trade, and he gave it up ; he was then invited to preach, and is now at Plymouth. He has his heart much in the Mission ; is a ready writer, of good judgment, active, zealous, affectionate—but has a feeble voice, and a large young family, which would be against his coming hither. So much for the future plan of the Mission at present.

“ I would in general recommend whoever may succeed us to beware, *first*, Of a speechifying committee. We have never had a speech among us from the beginning ; all is prayer and brotherly consultation, and I do not remember a measure carried by a *mere* majority. We talk over things till we agree. *Second*, Of a fondness for multiplying rules and resolutions. An excess of legislation, if we may so call it, is perplexing and injurious. We have not imagined ourselves to be *legislators* but *brethren* acting with you in the same object.”

MR. FULLER TO MR. WARD, SERAMPORE.

“ 17th November 1812.

“ . . . I wish you to be better acquainted with Christopher

Anderson of Edinburgh, and send him a set of circular letters. He is the only man in Britain who promises to conduct the Mission as Secretary, should I die; but I may yet live for years."

These letters indicate the principles on which the sagacious Secretary of the Mission desired it might ever be conducted, and by whom he thought they were most likely to be carried out after his decease. But while he was thus thinking and writing, a cry was heard from India which excited the Christian sympathy, and called forth the benevolent energy of all who loved the Mission,—the fire at Serampore. All his infirmities were forgotten by the indefatigable Fuller, and he was immediately in the field to repair the loss, so far as collecting money could. The news reached Bristol 9th September. Dr. Ryland, on a copy of Dr. Marshman's letter, wrote to Mr. Anderson on the 13th, whose exertions in the cause were unceasing till the loss was retrieved.

MR. ANDERSON TO MR. FULLER.

"EDINBURGH, 23d September 1812.

"MY BELOVED BROTHER,—Yesterday week, Dr. Marshman spread the book of Providence before us, and since that time, mysterious and melancholy as the tidings were, I have been reading it with wonder and praise. Having advertised a collection at Richmond Court for Sabbath evening, I preached from 'O the depth of the riches,' &c.—Rom. xi. 33-35. . . . At the conclusion, I remarked that the money *would* be got. I had no doubt of this. I only wished, for certain reasons, that it might be got *soon*; for the truth is, we have an instrument in our hands at present which we never had before. If the desolation is removed, and repaired *quickly*, there is no saying what will be the effect. The wall of Jerusalem was raised up amid much opposition and many discouragements, but it was finished in fifty-two days. 'And it came to pass that when all our enemies heard thereof, and all the heathen that were about

us saw these things, they were much cast down in their own eyes; for they perceived that this work was wrought of our God!

"Pardon this long digression. We have got £55 last Sabbath, but collect again next. On Monday, at our Committee Meeting of the Edinburgh Bible Society, we had £279 in the bank; we voted £300, trusting to God; and in the same evening a sum of £43 came in, the produce of the first quarter of one of our penny-a-week Societies in Edinburgh, so that our patience was not long tried. I had a letter, by return of post, from Brother Burnett, with £50; and we are going on receiving sums of £10 and £5 from various persons. The Doctor has got about £80 or £90; C. A. about £160, besides the £300 as above. I hope Edinburgh will produce £800 or £1000. Such is the place which our dear brethren hold in the affections and esteem of all classes. After all, however, this is a severe stroke. God grant it may be sanctified to us, and great good will come out of it, and before long you may preach *again* from 'O sing a new song to the Lord, for His right hand and holy arm hath gotten Him the victory!' Excuse this hurried scrawl. I intended it merely to shew that it is in my heart to live and die with you.—Yours, &c.,

"CHRIST^A. ANDERSON."

Many letters passed between Mr. Fuller and Mr. Anderson during the following months, but as they do little more than report progress of the contributions towards repairing the loss by fire at Serampore, the following short extracts from them may be sufficient:—

MR. FULLER TO MR. ANDERSON.

"KETTERING, 27th September 1812.

"I have been out a month in Norfolk. You heard of this fire before I did, which was not till the 18th. At Norwich I had collected about £200, and left it; but on the news reaching

Mark Wilks, he went to work again, and on the first day got 100 guineas. . . . I learn that the London ministers mean to collect in London, and give us a collection in each of their congregations. I should not wonder if the wall were built in 'fifty-two days.' Thank you and your friends for all your love and zeal.

"Write by all means to Marshman and Ward. They know you.

"*15th October.*—I wish and hope the subscriptions towards the loss will be in No. 23, Periodical Accounts. If they can be got together in the time you have marked out, fifty-two days, they may be inserted.

"*30th October.*—I think your allusion to Neh. vi. 15, 16, will be verified. Some of our friends in London think it is so, or that the loss is already repaired. I think this is rather too much, but it will be so very soon. The London subscription is £1500.

"*9th November.*—I have just looked over yours, and am much inclined to adopt your advice respecting Nos. 23 and 24, P. A. Coming home this morning I found a letter from Mr. Mardon, Goamalty, who has extracted an account of the Serampore fire from the 'Asiatic Mirror,' a Calcutta newspaper, of March 25. After enumerating the particulars of the loss, they add,—'From the above sketch, our readers may form some idea of the direction and extent of the labours of the Oriental missionary press, and how much the public at large, and the friends of literature in particular, have cause to regret the accident which has interrupted its useful career; but we trust that the interruption will prove short in duration, and limited in its effect. . . . We confidently trust that their printing establishment will, like the Phoenix of antiquity, rise from its ashes winged with new strength, and destined in a lofty and long-enduring flight, widely to diffuse the benefits of knowledge throughout the East.'

"If my conjecture be right, this article was inserted by some

such friend as — Harrington, Esq., President of the Calcutta Auxiliary Bible Society, who, I know, was so interested in the business, as to take the statement of the loss to the Governor-General, and to propose to his Lordship a subscription in the city towards repairing it, to which his Lordship cheerfully consented—but the whole was stopped by a suggestion that *they did not need it*, . . . from a quarter that would not, after so much professed ‘sympathy,’ have been suspected.

“Money is coming in from various quarters. The Mission was never more prosperous. It is cheering to think of the interest that is felt for it by Christians of all denominations. We have thought the Christians of the South to have done wonders, but you of the North keep a-head of us. Make our grateful acknowledgments to the members of your Bible Society, and to all others who have come forward on this occasion.”

In Mr. Anderson’s letter of 23d September, he adds in a postscript, “I go to Inverness next month, D.V., on account of the Gaelic School Society. There the teachers are to meet me, and receive instructions for the winter. You will rejoice to hear of the good that is doing there.” During that journey he had an opportunity, of which he was not slow to avail himself, of distributing the circulars he had printed on the subject of the fire at Serampore, and obtaining contributions toward repairing the loss. From Inverness he writes:—“I preached on Lord’s-day in the Methodist Chapel here to attentive audiences. It seemed to be the path of duty, and I thought I heard the voice of Providence in it. A gentleman has circulated about a dozen of cards respecting the fire, one of which produced, about an hour after its delivery, £10, 10s. from some ladies; and to-day a wood-merchant called upon me, observing that this was a melancholy business at Serampore, and asked me to dine with him, adding that the clergy and magistrates felt interested, and intended calling on some friends, so that I may get something more at four o’clock.”

MR. ANDERSON TO MR. FULLER.

"EDINBURGH, 6th February 1813.

" . . . Well, I have read No. 23 with peculiar pleasure. My heart goes along with every paragraph of your letter to the churches. But why so much, my dear Brother, of the dying swan-song in it? It leaves a sombre impression, and perhaps you meant it to do so, but I hope the Lord will yet spare you to us for many days. It is, however, a fine state of mind, that of anticipating our eternal rest as the end of all our wanderings, and of all our toils here below. O what interest there is to my mind, in the idea of heaven being the rendezvous of all the 'taught of God,' and Jesus in the midst! What a 'gathering together unto Him' will that be! Though, however, you may think of sitting and singing yourself away to glory, perhaps to abide in the flesh is the will of Jesus still; and if so, I for one shall truly rejoice. It was after I had read your letter some days, I think, that I was charmed with a clause about David, 'Now, behold, *in my trouble*, I have prepared for the house . . . one hundred thousand talents of gold, . . . so David prepared abundantly *before his death*.' And so you say you have been providing for futurity, by the including of a few younger brethren in the committee. God grant that at what time they are, in the providence of the Lord, called out to His assistance, they may prove themselves men. May they indeed be gold and silver, and precious stones; this would indeed prove 'gold for the things of gold, and silver for the things of silver.' Excuse this familiar way of filling my sheet. My kind respects to Mr. Hall, if at Kettering.—I am, my dear Brother, yours with inviolable and unfading affection, CHRIST^R ANDERSON."

MR. FULLER TO MR. ANDERSON.

"KETTERING, 21st February 1813.

"I sent the Periodical Accounts to you through Dr. S., and I do the same by these. I think every thing should be

done in such a manner as to give an old man, who has greatly interested himself for the mission, every mark of respect, and even of precedence. Let him do all he wishes without opposing him, just as he has done before.

"I have been thinking of late of the force of the petition, 'Take not thy Holy Spirit from me.' As spiritual things are spiritually discerned, if the Lord leave us to ourselves we shall lose sight of the gospel, and somehow get beside it. I have heard many ingenious sermons, and perhaps preached some, in which the gospel was overlooked; and if a sinner had heard it, and never heard the way of salvation before, he might have died, and gone to the bar of God, for anything he could have heard then, without having been told his danger, or the way of salvation! Take not thy Holy Spirit from us! It is for want of spirituality of mind, surely, that there is so much orthodox, and at the same time so little evangelical preaching.—I am, dear Brother, affectionately yours, A. FULLER."

MR. ANDERSON TO MR. FULLER.

"EDINBURGH, 27th February 1813.

"MY DEAR BROTHER,—I regret much that I have not fulfilled my promise. I was under the necessity of leaving home for the west of Scotland, which really put it out of my power, and this week I have been almost worn out with my engagements. They thicken around me, and it seems as though I must do what I can to fulfil my work. I felt what you said to Brother D. about the danger of neglecting one's own vineyard, nay, and one's own soul, amid various other engagements, all good and all beautiful in their season. My own situation is, in many respects, all I could wish; but there is a wheel within a wheel, and my own individual circumstances become increasingly mysterious.

"You seem afraid that I should act without modesty and tenderness towards our good old friend Dr. S. I really do what I can, and I hear no complaints from this quarter. I

now more and more desire to live peaceably with *all men*. Assure yourself that I am polite towards the good man ; that though I cannot come into all his views, he seems to love me with all my faults, and I love, and often pity him with all his. He is getting old indeed, and I would be far from doing anything to disturb him in the least. . . . You, I am sure, do not wish to shed a tear over me as ruined by a strange and mistaken scrupulosity of conscience in regard to a thousand things, about which many good people here are always perplexing themselves, and endeavouring to perplex others. Oh that I may be enabled to do justly, to love mercy, and to walk humbly with my God. I am much impressed of late years with my remaining impurity. More and more do I breathe after Heaven as a state of purity, as well as a place of happiness.—I am, dear Brother, affectionately yours,

“CHRISTⁿ ANDERSON.”

The East India Company about this time imposed some restrictions on the preaching of the Gospel to the natives in Bengal, and threw some obstructions in the way of those missionaries landing and remaining in the country, who were then on their voyage out. Mr. Anderson, at Mr. Fuller's suggestion, sought to interest the ministers and others of all denominations in Edinburgh on the subject. In this he succeeded ; a public meeting was held, and a petition, numerously signed and sent up for presentation to both Houses of Parliament, was the result. The following is an extract from the letter which accompanied a copy of the petition to Mr. Fuller :—

MR. ANDERSON TO MR. FULLER.

“EDINBURGH, 2d April 1813.

“I thank you for your favour of yesterday, which our friend the Doctor has read. It was read yesterday in the side-room, where our petition is being signed, and will be read in our Committee this evening. In your letter you give me the

draft of a petition for various towns and cities. I must, in reply, tell you a story. In the year 1797, a number of cities and counties in this kingdom abhorring the principle, and feeling the effects of the war, and disapproving of the measures of those by whom it was conducted, petitioned the King, as a pre-requisite to the restoration of peace, to dismiss his ministers. The petitioners having *the same object* in view, happened to express their wishes in nearly *the same language*. The supporters of the Ministry on this very account, insisted that all the petitions must have been fabricated in the same mint; and as the Duke of Bedford had taken the lead in the Westminster petition, they asserted them *all to be his production*.

“ I had this story from no one here. I believe it to be correct, and you will make what use of it you think proper in your future movements. But as you, the Secretary, are a *marked man* on this occasion, at least by the President of the Board of Control, your language may be observed. Now, if your form is adopted by other towns, I would strongly recommend to your consideration the propriety of the Kettering petition being different.

We had from Dr. Campbell,* on Monday, a most interesting, noble, argumentative, and feeling speech, in the course of which he gave us a short detail of what had been done in India. It was, indeed, one of the finest testimonies for God and His Christ that I ever heard in a promiscuous meeting. In the picture there stood Brother Carey in the foreground, clothed in the insignia of his office, and I could suppose him blushing, and anxious to hide his head in a corner. I must say, however, that he simply got what was his due, and there was, I assure you, none of that *blending* of his labours with those of other men or bodies of men. When disapproving of the disposition shewn by the East India Company, and of the spirit beginning to show itself on the part of Government to symbolize with them in this matter, he said, ‘ And are we now arrived at a period, my

* One of the ministers of the Church of Scotland in the city.

lord,* when any Government shall rise up and say, The Kingdom of Christ shall not come? I have heard of a Government which, by its executive members, rose up and said, That there is no God, and that death is an eternal sleep; but I never heard that even that Government said, You shall not propagate your sentiments upon these subjects.'

"I may only add, that you will give us as early intimation as possible of your journey to Scotland this year. Is your meeting at Northampton or Kettering considered as the annual one of the Baptist Missionary Society? O let us never be moved away from the unostentatious and yet ardent and effectual mode of procedure. You know that I am yours," &c.

MR. FULLER TO MR. ANDERSON.

"KETTERING, 25th May 1813.

". . . . Respecting my visit, I have exchanged a letter or two on a very tender subject, and in a very tender way, with Mr. G. E. of Glasgow,† and have promised him to be in Scotland, God willing, in July, and to make his house, as heretofore, my home. Such, it appeared to me, after what passed between us, was my duty. I think of setting off on Monday, June 28, to be in Edinburgh by Saturday, July 4. I should like to go and see good Mr. Stewart of Dingwall, if it were possible, and if you can so arrange my journey, do so.

"3d June.—The above plan must be a little changed. I had better be a week later at Edinburgh than I proposed. The Brief Narrative is in want of the maps. Pray hasten them as much as possible, and send them to Ivimey, or Burls."

MR. ANDERSON TO MR. FULLER.

"EDINBURGH, 9th June 1813.

"Dr. Stuart and I agree in thinking, that as you go this time to Inverness, that it would be by much the best plan to

* The Lord Provost of the city was in the chair.

† See the *Note* in p. 184.

take the West of Scotland first, and return home by Edinburgh. I shall give a sketch of the tour which we propose. . . . I must here, however, notice that you never have visited several large towns in the South of Scotland, as Peebles, Kelso, Jedburgh, Selkirk, &c. Now these, if you regard the necessity for a stranger's voice being heard in them proclaiming the unsearchable riches of Christ, really demand a visit. Not but that the Gospel is preached, but those who do so need a second witness; and besides, it might tend to interest a very considerable body of respectable people in the Mission, and, of course, might be of infinite importance to their own souls. Dr. Stuart is intent upon this part of the journey. Agree, therefore, my esteemed brother, to the *eight Sabbaths*, and all will be immediately advertised. In regard to your companion, could Brother Hall of Leicester not come? Dr. Stuart says he would make a noise at least, and *I* believe, do much more. You know that Brother Sutcliff is beloved in Scotland,—I should be happy were it possible for him to travel with you up the Highland road. If this cannot be, you know the Scotch taste.—I am ever, with esteem, yours unfeignedly,

CHRISTⁿ. ANDERSON."

MR. FULLER TO MR. ANDERSON.

"KETTERING, 14th June 1813.

"MY DEAR BROTHER,—You and Dr. Stuart seem to think this the last time of my visiting Scotland, and therefore are for making the most of it. If you do not, however, I do. But I never knew such a year of toil before as this has hitherto been. This petitioning, writing to and waiting on the Members of Parliament, which have required three or four journeys to London,—the removing and setting-up of my two eldest children in business in Kettering,—altogether I am overset. The way in which this sometimes operates is a violent attack of the bile. This I have had this week, and I am now under medical control, and unable to preach to-morrow. These and other attacks cause 'fears to be in the way,' when great journeys and

labours are before me. There is another thing that lies heavier upon my heart about leaving home than the above, which is the state of the Church at Kettering. In watching the India vineyard, my friends often tell me I neglect my own ; and I cannot disprove the charge. Four or five Lord's-days is all that I have been used to allow beyond the Tweed. I suppose you ask for eight, as dealers do who mean to abate, thinking I could not offer less than six. Well, I do think of six, but cannot think of any more, and for this I must put off the North of England to another year. . . . As to R. Hall, he is now in Kettering, and preached last week at the Association. I mentioned what you said last night, but the prejudices conceived against him by some, where he must needs visit, of which he knows, have produced a reaction.* If he were able he would not come ; but he is not able, on account of complaints of long standing. He is prejudiced rather in favour of Scotland in general. His sermons are unusually solemn and impressive ; days and months can scarcely efface the impression which they leave, not of words, but things. I think him much more spiritual, humble, and unaffected, than many of my acquaintance, and who are godly men too.—Affectionately yours, &c.,

“A. FULLER.”

MR. SUTCLIFF TO MR. ANDERSON.

“OLNEY, 19th June 1813.

“MY DEAR BROTHER,—I hope this will find you alive, and that I shall hear *of*, if I must not *from* you. It would exceedingly gratify me to be better acquainted with the progress that I hope things are making in Richmond Court. As to Olney, we must hang our harps on the willows. Through divine mercy I am in a state of health that often makes me wonder, and find very little, if anything, of the paralytic attack of November

* The prejudices here referred to, and before which even the powerful mind of Mr. Fuller quailed, (see *Note*, p. 184,) would have given way at the first appearance of Mr. Hall in Scotland.

last ; but am concerned to see how fast dear Mrs. Sutcliff breaks down. Indeed, we are both going down the declivity of life. My motto is, ' Looking for the mercy of our Lord Jesus Christ.' Free, sovereign grace, is all my hope, my only boast. Some time ago Mr. Leigh Richmond said you had written to him, and inquired of me who you were. The folks are gaping for his book about Ann Moore. He had been very extravagant about her in the pulpit. The curate in our town had gone such lengths, that since her detection, he thought it necessary to make public concessions, excuses, &c. These things do not advance the respectability of their character. As to myself, though I have been asked to see her, I do not feel very sorry now, that I had neither faith nor fancy sufficient to induce me to do it. Mr. Wilson sends best wishes. We affectionately unite in the same.

J. SUTCLIFF."

While Mr. Fuller was in the south-west of Scotland, Mr. Anderson was in the north-west, and Western Islands, in his annual journey of inspection for the Gaelic School Society. He travelled on foot the greater part of the way ; and as his duties in connexion with the schools terminated at Inverness, he walked to that place from the opposite coast, a distance of more than forty miles in one day, (27th July,) to meet Mr. Fuller there. Having finished his immediate business, he travelled with him down the eastern coast, preaching every day, and three times on Lord's-days, till they reached Edinburgh. Very few details of this journey have been preserved, by either of the travellers, and perhaps the most interesting incident was their interview with Dr. Chalmers. That highly-gifted man, then rising rapidly in popularity as a preacher, had heard of Mr. Fuller, and greatly valued his works. Hearing he was to preach in Dundee, he went from Kilmany thither, and was introduced to him by Mr. Anderson, with whom he had been in correspondence on Bible Society business. After sermon, Mr. Anderson returned to Kilmany with the Doctor, and Mr. Fuller

joined the party at the manse next day, and spent the evening there, and the greater part of the day following. "Mr. Fuller's conversation," writes the Doctor, "has left an impulse behind it." "On his last visit to Scotland in 1813, I felt my humble country manse greatly honoured by harbouring him a day and two nights within its walls."* The impression was mutual, and Mr. Fuller never reverted to that visit but with pleasure, mingled with anxiety, lest the talents he then saw ripening, and zeal kindling, might be perverted by the popularity they were sure to bring to their subject.

MR. ANDERSON TO A FRIEND IN BRISTOL.

"EDINBURGH, 10th September 1813.

"MY DEAR BROTHER,—I send you a few articles, which may afford some idea of how my time is occupied. . . . In regard to your college, as it seems you must call it, I am truly happy to hear of the *seriousness* of the students. This is what we greatly stand in need of. Oh that we had a chosen band of young men of good education, and as refined in manners as you please, whose prayer, especially at the close of their studies, should be, 'Oh that Thou wouldst bless me indeed! and that Thou wouldst enlarge my coast, and that Thou wouldst keep me from evil, that it may not grieve me!' A few young men going out with this spirit—what an acquisition! God grant that this may be the case, that the Church may revive like the corn, and grow like the vine, that she may recover her long-lost gentleness and unity, her ancient zeal and love, her pristine glory. What an indescribable charm is there about a young man of good character, who at the same time adorns the doctrine of God our Saviour, by corresponding dispositions of heart, a meek and quiet spirit, and modest unassuming deport-

* "I was much interested," writes Mr. Ward to Mr. Anderson, "with the account you gave me of Fuller and Chalmers's interview; but what *was* Fuller then to what he is now?" It is to be regretted that this letter of Mr. Anderson has not been recovered.

ment,—a character which, however, it belongs to Jehovah to produce. . . .

“I am not at all sanguine about this union in London. If ‘the Lord is there,’ all will be well. But if humility and Christian consistency prevail at these sort of meetings in our Metropolis, it must be in consequence of no small degree of Divine influence. I scruple not at all to say, that in most of our public meetings, there is too much of—‘Come, see my zeal for the Lord ;’ though I doubt not we are on the borders of better days.—Your ever affectionate friend,
CHRISTⁿ. ANDERSON.

“*P.S.*—You must not be offended at my parenthesis about ‘college.’ Brother R—— has been at Liverpool, where he put on the gown ! and Brother P—— having, while in Scotland, contracted the Scotch dread of everything which comes from Rome, resolved to admonish him on this subject on his return ; and another brother of the same stamp, still dwelling beyond the Tweed, has said, it seems,—‘Don’t say college, it is too fine and too lofty a term !—but do as you please, so be you grow in grace and in humility—then all is well.’”

MR. ANDERSON TO MR. FULLER.

“EDINBURGH, 1st December 1813.

“MY BELOVED BROTHER,—Both your letters I duly received. . . . It seems strange that I have not written to you since we parted. Assuredly it is not because I did not value and much enjoy your last visit. I was glad, because I fondly hoped it seemed the will of Providence, that you should abide with us yet a good while to come. But what a world is this in which we now live ! is it indeed the world into which we were born ? What times have passed over all the kingdoms of the countries, in the short space which has elapsed since we were singing Dr. Watts’s 117th Psalm, to the tune of Eaton, in the chaise in the north, and much less than this. The cities of the nations have fallen, indeed ! Every capital in Europe, except London, Stock-

holm, and Constantinople. Nor is it unworthy of our notice, that wherever the destroyer of these cities has gone beyond a certain line, he has failed ; and that line is the boundary of what has been considered as the seat of the Beast. He went to Palestine, to Egypt, but he was beyond the line, and he must return. He went to Moscow, the capital *still* of Russia, he was beyond the line, and it should seem he has been upon the decline since, and even before it. Madrid and Lisbon being once entered and humbled, the tide turned, as they were the last. Stockholm and London, are they beyond the line ? and is Constantinople the subject of separate judgments ? What a difference there is between the overturnings of Catholic and Protestant States ! Spain has taken four or five years' hard fighting. Holland, the former asylum of the persecuted, is overturned quietly in a day or two. My brother will not imagine that I am dabbling in prophecy—No ; all is a mere reverie. Peace and love be with you and yours in our common Lord.

“CHRISTⁿ. ANDERSON.”

MR. ANDERSON TO MR. FULLER.

“LIVERPOOL, 7th July 1814.

“I have now finished my visit to Ireland, having seen much to interest me there. Another day this people will be known for something eminently good ; yet they need to learn something from their neighbours, and by intercourse they will do so. . . .

“Here, since I began this sheet, have I heard of the death of Brother Sutcliff. It has returned upon me, whether alone or in company. Such an event may well do so. In him I saw bright lines of resemblance to our Lord and Master, such as are seldom, very seldom, to be met with in poor mortals. Such amiableness of manners, so much of the meekness and gentleness of Christ, united with sound judgment and warm affection, we seldom or never see united to such a degree as they were in him. While memory holds her place, his name and

manner will be cherished by me with pleasing melancholy ; not without anticipations of meeting him another day on the other side of the everlasting hills. What strange, and it may be low ideas of heaven rush into the mind on hearing of the departure of so beloved a man ! This morning I thought of him as high in the climes of bliss, met with Pearce ; and now while I am writing, I have thought of my father, to whom on earth he was unknown, but who was, in many respects, very like Mr. Sutcliff. So various friends in Scotland have remarked.

“ Since I came to Liverpool and have heard this, I am the more anxious to see you. I feel to yourself differently from what I did before. On Monday I shall leave this to meet with you, and shall remain as long as I can, consistently with my engagement to be at Edinburgh by Lord’s-day.—Yours very affectionately,
CHRISTⁿ. ANDERSON.”

Mr. Anderson was, at the date of the last letter, returning from a six weeks’ journey of inquiry into the state of the Native Irish, and Mr. Fuller was on his journey for the Mission in the North of England, which he had put off for the Scotch journey of last year. When his friend overtook him in Yorkshire, he found him in a very feeble and threatening state of health, and having found a supply for Edinburgh, he remained to help him during the remainder of his journey. This he did at the urgent request of Mr. Fuller, who also wrote to the Church in Edinburgh, begging for his own sake and the Mission’s, that he might have their pastor’s assistance, as the work was too heavy for him. This was the last time these friends enjoyed each other’s society. A painful impression of Mr. Fuller’s weakness was left on Mr. Anderson’s mind ; he saw that his natural force was abated, but would not allow himself to think that he should see his face no more. Yet so it was. The following letter was not calculated to allay the fear which personal observation had induced.

MR. FULLER TO MR. ANDERSON.

" KETTERING, 1st October 1814.

" DEAR FRIEND,—Since I saw you I have had a very serious affliction, from which I am not yet recovered, though I am much better, and assured by my medical man that I am out of danger. Nearly a month ago I was seized with a bilious attack, and which was followed by a violent inflammation, I suppose in the liver. I had a high fever, was bled and blistered, and for a week confined to my bed, taking calomel medicines. The effects are far from being removed, yet I am much better. On this account you must excuse a short letter, and believe me, &c.,

A. FULLER."

MR. FULLER TO MR. ANDERSON.

" KETTERING, 22d December 1814.

" DEAR BROTHER,—On returning from London last night, I found a letter here from Mr. Robert Haldane. He writes in his old strain, and of leaving a pamphlet with you, which I am almost sure I read when last in Scotland, and thought it carried the necessity of a Divine revelation so far as to furnish those heathens who have it not with, and not leave them *without*, excuse.

" I have received circular and private letters from Carey and Ward, of as late date as May last. All goes on as well as can be expected. One hundred and sixteen were added in 1813. . . .

" Our Church affairs are very discouraging. Many disorders in individuals grieve us. Every Church meeting we have things of this kind on hand. My heart is often sinking in me. The Lord undertake for me, and for His own cause ! Grace and peace be with you, and yours affectionately,

A. FULLER."

MR. ANDERSON TO MR. FULLER.

" EDINBURGH, 29th December 1814.

" MY BELOVED FATHER IN CHRIST JESUS,—For certainly I do

feel towards you no small degree of the tenderness and sympathy of a child, however unequal my correspondence may be. I was moved by the latter part of your letter relating to matters at Kettering. The ways of Providence are indeed mysterious, although an explanation to a great degree, is too manifest, too near at hand in many such cases. However, I have noticed in my own limited sphere, that as we must be 'tried,' if ever we are to be 'made white and clean,' so God often tries us *at home*, when he seems to smile upon us *abroad*; and while public objects in which we have concern are going on well, in our own immediate charge,

' He frowns, and scourges, and rebukes,
That we may learn His fear.'

I am sure I sympathize with you, and that from experience. Before and after my journey to Ireland, we were vexed for months together in this way. But oh! what a refuge have we in the *fellow-feeling* of our exalted Lord. I have been struck of late by the consideration of His having taken upon Himself, when here below, not only our *nature* but our *condition*. And what a passage through life was His! To think of Satan himself setting upon the Son of God, as soon as entered on His public ministry, and pursuing him, by His instruments, throughout the whole course of it! Yet He also felt the weakness of the flesh in hunger, and weariness, and wants of almost every description.

"It was long before I happened to hear of your last attack; but these repeated afflictions are the occasion of your oft recurring to my mind, I feel so distressed at times about the Mission. You know that my heart and soul have rejoiced in it for years; I cannot, therefore, but feel that its concerns should fall with such undivided pressure on my dear friend. I can be but of little use, especially at this distance, and before I get to the field of action, if the field be *England*, there is expense involved for travelling.

"During the past year I have felt my strength impaired, in a great measure owing to the degree of care and fatigue endured. I long to abridge the former in point of variety, and I expect to be able to do so this spring. For some time past I have been a sort of invalid,—pain in my left side has been my chief complaint, and I find I must be cautious. This accounts for delay in regard to the Native Irish, which I have regretted much. Now, however, I am not far from being ready, and mean to send our London friends a proof-sheet or two for their consideration, in the shape of a 'Memorial on behalf of the Native Irish.'"

MR. FULLER TO MR. ANDERSON.

"KETTERING, 2d January 1815.

"MY DEAR BROTHER,—I duly received both your letters, one of which enclosed a bill of £129, 3s. 3d. Your account is right except the £10 which I first mentioned. . . . I had a letter last Friday from Dr. Carey. I find that almost all their revisions and corrections are made during the version's passage through the press ; so that the first edition is small, and little more than an experiment. As Carey has fifteen versions now to revise, he has, he says, to read seldom fewer than 120 or 140 pages of proof-sheets in a week, in different languages. . . .

"I can only add my sympathizing regards under your afflictions. It is soon for you to begin to flag. Grace be with you and your affectionate brother,
A. FULLER."

MR. FULLER TO MR. ANDERSON.

(The last Mr. Anderson received.)

"KETTERING, 18th February 1815.

"DEAR BROTHER,—I send you a few of the last Memoir of the Translations, with a fac-simile of the specimens. If you could make use of them, by presenting them where they would be acceptable and likely to serve the object, I would send by sea five hundred of them in a chest.

"One day in conversation with my friend Satchell,* he was saying that you and he, when in London, had some talk on the perseverance of believers. He understood you to doubt on that subject. Was it so? And is it a settled point with you? Mr. M'Lean, in his discourses on the parable of the sower, seems to have some such doubts, and some things which cannot be reconciled with what he has advanced in the 'Commission.' He there maintains that 'all who really believe the Gospel are conscious of it, and so have evidence of their own particular salvation.' But if believers may apostatize and be lost, a consciousness of being a believer would afford no such evidence. I have made some remarks on this in my 'Letters on Sandemanianism,' pp. 70, 71. Let me hear from you, and tell me your mind on this subject.—I am, your affectionate brother,

"A. FULLER."

MR. ANDERSON TO MR. FULLER.

"EDINBURGH, 10th March 1815.

"MY BELOVED BROTHER,— . . . I have been greatly obliged and much gratified by your late letters. The beloved Mission, with all its concerns, has as deep a hold on my heart as ever. I hope my endeavours to dispel some of the darkness at home, you will consider as quite compatible with almost daily thoughts of India.

"As to our good friend Mr. Satchell's fears, assure him they are groundless. In regard to the subject of the final perseverance of the saints of God, as God is possessed of infinite wisdom to devise the plan of redemption, His grace and power are equal to carry it into execution. Oh no; the secret of the Lord is with them that fear Him, and He will shew them His covenant. If any man be *in Christ Jesus*, he is a *new creature*; and the heart being created anew in Christ Jesus, this is assuredly that 'which hypocrites could ne'er attain, which false apostates never knew.' This, I hope, will satisfy, yet I would

* One of the deacons of the church at Kettering.

add also, that 'of all the Father giveth him, He will *lose nothing*, but will raise it up again at the last day.' I entirely approve of what you have said in your 'Letters.' Perhaps it may have escaped you that I enjoyed the pleasure of talking with you over all the subjects of that volume, or almost all, either at Kettering, or in journeying together. To return, however, to *perseverance*. There is, it should seem, no way of discovering apostates but by their apostasy, and consequently the addresses of a *practical*, scriptural preacher may seem to militate against the views of some in his auditory. The attainments of apostates, for example, are sufficient, when well described, to make many Christians tremble. What a fine spirit did the Apostles shew when our Lord said, 'Verily, verily, I say unto you, that *one of you* shall betray me.' And they, each one for himself, trembled and said, 'Is it I? is it I?' I know, however, that Brother Satchell subscribes to all this, and I think I see the good man—for I was and am truly attached to him—I see him assenting, Yes, Sir, yes, Sir, very true. But I cannot add the additional remark which he would subjoin; his remarks are so peculiarly his own. . . . I am ever, with highest esteem and affection, &c., CHRISTⁿ. ANDERSON."

The news of Mr. Fuller's death, which took place on the morning of Lord's-day, 7th May, reached Mr. Anderson in a letter from Mr. Satchell, who wrote the same day. This letter contains a full account of the last hours of this truly great man, written at the moment by one who was a witness of the scene; but as the principal circumstances have been recorded in the memoir prefixed to the octavo edition of his works, they need not be repeated here. The same post brought a letter from Mr. Ivimey of London with the same intelligence, which was followed soon after by one from Dr. Ryland, who had for some weeks previous been reporting the progress of their mutual friend's disease, and the apprehension and grief with which his death was anticipated. The feelings of Mr. Anderson on the

occasion may be gathered from his expressions to Dr. Ryland, in a letter written two days after the event, but some hours before he heard of it.

MR. ANDERSON TO DR. RYLAND.

"EDINBURGH, 9th May 1815.

"MY ESTEEMED BROTHER,—The first intelligence I had of our present heavy trial, in the affliction of Brother Fuller, reached me when in the Highlands ; and ever since, all the way home, my heart has been exercised alternately about *him* and you. Towards both I have felt now for years so much of the feeling of a son and of a brother in Christ Jesus, that whenever there have been threatening appearances at Kettering, Bristol has in my mind been associated with it. And now what shall I say to the letter which I have just received ? Grief and sympathy alternately fill my mind, and I feel myself, on this account, but too incompetent to reply. . . . Alas ! I now fear that all the affection and unfeigned regard which I felt for *three* is at last about to be transferred to *one*. Whoever shall be called to engage actively for the Mission, will in your counsel and advice find large support. O may God in mercy spare you to us many years ! It would be a balm to my heart to hear from you as soon as possible."

The following notice appeared in an Edinburgh Periodical on the 12th May, and was understood to be from the pen of Mr. Anderson :—

"We are extremely concerned to record the death of Mr. Andrew Fuller, pastor of the Baptist Church at Kettering, on Lord's-day morning, 7th May, in his sixty-second year, and the forty-first of his ministry. Although he was not favoured with a liberal education, (which he always regretted,) the talents bestowed on him, cultivated with diligence, compensated in a great degree, the want of those advantages which it might have conferred. The singular acuteness and success with which he combated Deism and Socinianism in works very generally

read and esteemed, the great variety of his publications on doctrinal, experimental, and practical subjects in religion, his extensive correspondence, and his animated and instructive discourses on his many journeys through different parts of England, Scotland, and Ireland, made him more generally known than most men in the same walk of life. The richness of his invention, the depth of his knowledge in the Scriptures, and his eminent usefulness, were open to all. But those alone who intimately knew the warmth, frankness, and sincerity of his heart, can rightly appreciate the loss sustained by his family, his friends, the church he served, and the other churches which looked up to him for advice and assistance. Above all, the Mission in India, originating with him and a few other friends, fostered and extended through the extraordinary blessing of heaven, by their indefatigable care, will have cause, it is feared, to deplore the loss of zeal, wisdom, and influence, devoted with assiduity and success to its interests. It is to be hoped that his much lamented death will be considered by many as a new and urgent call to abound still more in liberality towards that most important object to which his distinguished abilities were so actively devoted for two-and-twenty years."

MR. ANDERSON TO MR. BARCLAY, KILWINNING.

"EDINBURGH, 15th May 1815.

"MY DEAR BROTHER BARCLAY,—This evening our beloved father in Christ Mr. Fuller is to be interred. Dr. Ryland is to preach, and Mr. Robert Hall to speak at the grave. Yes, to live and die as he has done, is greatly to be desired. Let us look to Jesus. Let us be fervent in prayers in regard to the object he had so much at heart. . . . Young the poet says, 'Tis the *survivor* dies.' How I feel for good Dr. Ryland! I will write you again as soon as I can, and am in the tenderest bonds yours, &c.,

CHRISTⁿ. ANDERSON."

Many who have had the pleasure of spending an evening

with Mr. Anderson when in high spirits, and when Andrew Fuller was the subject of his conversation, must remember how fully he was imbued with the spirit of his theme, how copious was the store of anecdote and striking sayings from which he illustrated the peculiar excellencies of his friend's conversation and character, and what additional interest he threw over many of Mr. Fuller's writings by relating the circumstances under which they were written. Often has it struck the writer, and perhaps many others of the guests on these occasions, that though there were three Memoirs of Mr. Fuller before the public, the perusal of these gave a less living and portrait-like idea of him, than those short and striking sayings, so full of suggestive thought, with the circumstances under which they were spoken, as narrated by his ardent admirer, and left an impression on the mind, that there was ample room for another Memoir of so eventful a life. But after a perusal of the letters of which a few extracts have been given in these pages, and of the non-official letters addressed to the missionaries abroad, it is evident that the life of the first Secretary of the Baptist Mission remains yet to be written. Extraordinary, indeed, were the exertions he made at various crises of the Mission's history, and that sometimes when labouring under the pressure of bodily disease. Dr. Ryland's Memoir of him was written in great haste, and by giving undue importance to the *lesser* controversies into which he was drawn, throws his grand strife with Hypercalvinism, Socinianism, and Deism, into comparative shade; while his gigantic labours for the Mission are crowded into one chapter, and that one nearly filled with the journals of his Scotch journeys. Morris's Life is a superior production, but while the author appreciated the talents of his subject, the spirit with which he undertook the work may be gathered from his words, "I will write that *fellow's* life,—I have as many letters of his as will fill a woman's apron." Human nature hates those whom it has injured. The limits assigned to the Memoir, prefixed to the octavo edition of his

works, did not permit its writer to enlarge where it would have been desirable. Mr. Anderson was more than once, and by more than one, solicited to undertake this labour of love, to which he more than any other seemed competent, but he always turned aside from the suggestion with a sigh, nor did he commit any part of his valuable reminiscences to writing.*

But the death of Mr. Fuller awakened not only the sorrow of bereaved friendship, but anxieties respecting the Mission, in which Mr. Anderson was called to bear a part. The letters that brought him the mournful intelligence, reminded him that Mr. Fuller had frequently recommended him as his successor in the Secretaryship of the Society ; and these were followed by others which informed him that he had done this in a formal letter to the Committee, to be read after his death, which rendered the proposal, and a discussion upon it, inevitable ; and that while the wishes of many were known to be favourable to his appointment, there were others who as strongly objected to it. Then at the same time came letters from Kettering, earnestly pressing him to accept the invitation, which was about to be given him, to the pastoral oversight of the Church there, though it should not be unanimous. For some months previous to this, the state of Mr. Anderson's health had excited the anxiety of his friends, and these communications were little calculated to allay the symptoms of debility which over-exertion had produced, till at length he was obliged, in the July following, to

* Of the numerous anecdotes which he was wont to relate of Mr. Fuller, having heard it in the domestic circle at Olney, the following may serve as a specimen :— During the early years of the Mission, Mr. Fuller was riding with Mr. Sutcliff between Leeds and Bradford, when a turn of the road brought Kirkstall Abbey, and the lovely valley in which it stands, full in view. That ancient abode of superstition, now a pile of grey ruins, nearly covered with ivy, the loose branches of which, like festoons, were waving in the wind, presented a scene of picturesque beauty to the travellers, one of whom, keenly susceptible of the charms of natural scenery, burst out into enthusiastic expressions of admiration, and endeavoured to excite the same feeling in the other, but Fuller only replied, "No, I see nothing there *but the hoary scalp of an old sinner.*"

lay aside all pulpit engagements, and engagements of every kind, and by change of air and scene in the south and west of England, recover the tone of his health and spirits.

With respect to Kettering, he had little difficulty in making up his mind. The state of the church there presented no inducement, while his repugnance to enter on "another man's line of things made ready to his hand," and his preference for a city life, forbade his thinking of that proposal for a moment. Besides, Mr. John Keen Hall had been Mr. Fuller's assistant for some time, and though a considerable proportion of the church were dissatisfied with his ministry, a dissatisfaction in which Mr. Fuller had participated, there were many who looked on him already as their pastor. Mr. Anderson would enter into rivalry in such a case with no one, more especially with one whom he esteemed, and with whom he had exchanged friendly offices when he was a student in Edinburgh. Through life he maintained, that before a church should allow its desires to go forth after a second party, its engagement with the first should be fairly and honourably closed. True, he was aware that Mr. Fuller had ardently wished him to occupy his post in the church,* as well as in the Society, but he would not stir one step in either direction, unless the way was pointed out by Providence too clearly to be misapprehended; nor could he gratify his regard for the dead at the expense of what was lovely, honourable, or of good report to the living. He accordingly returned no answer to the letters he received from Kettering, hoping that they would understand his silence, which he meant to be *expressive*. By at least one party, however, he *was*

* Extract of a letter from John Satchell, Kettering, to Mr. Anderson:—"On Friday I desired Mr. Fuller to have the goodness to leave some expression of his wishes with respect to his successor, as I knew it would have very great weight with the church; on Monday, 1st May, at half-past three, p.m., he sent for Mr. Collier (a deacon) and myself to his bedside. I put the question, and he answered in exactly the following words, the last I ever heard him speak—'I know of no one who would do the church so much good as Mr. Anderson of Edinburgh.' The uttering of these words quite spent him, and we immediately took our leave."

misunderstood, and thought to mean the opposite of what he intended. Mr. John Hall looked upon him as a rival, and a coolness arose, which extended to his relative Mr. Robert Hall, and was not removed from the former till they met in the house of a mutual friend in Bristol, some months after. "I spoke to him in the evening," wrote Mr. Anderson to another friend, "in regard to Kettering, and told him the part I had acted, in such a manner that he could not mistake. I have heard little or no blame attached to my not having written at all to Kettering. All seem to approve, but I cannot tell. It seems to me fortunate on the whole." Still it is to be feared, Mr. J. Hall did not seek to remove from the breast of his uncle the injurious impression which his own misconception of his friend's silence had produced there. Robert Hall was not the man to ask for an explanation in such a case, and Christopher Anderson was as little the man to proffer it, unasked.

The other source of anxiety was not so easily disposed of at first. It was made a party question for party purposes by a few, who were bent upon a reversal of Mr. Fuller's policy in the management of the Mission, both at home and abroad, and who, correctly judging that Mr. Anderson would pursue the same policy, and with as firm a hand, used every means, some of them not very honourable, to prevent his being chosen as Secretary. We prefer giving a few extracts from letters which passed on the occasion, without comment, further than by an occasional note which may be required to remove the obscurity of an allusion.

DR. RYLAND TO MR. ANDERSON.

"BRISTOL, 3d May 1815.

"The hopeless state of Brother Fuller's health, of whose death I expect daily intelligence, constrains the friends of the Mission to look out for an active Secretary. I and some others have thought of you, but we are not yet sure whether others would think with us, and we wish for unanimity above all things.

" Let me in confidence request a frank and immediate answer to the following queries, of which, you may be assured, no bad use shall be made :—

" (1.) If we were generally to unite in requesting it, could you probably see it lawful to leave your present situation ? Or, would your regard for your friends in Scotland cause you certainly to put an absolute negative on the application, if made ever so urgently ?

" (2.) Could you make yourself comfortable with the pastorate of one of our Churches, say Olney or Kettering ? or, would you want any material change of discipline, &c. ? and could you unite with one of our Associations ? Do, my dear Brother, give me a speedy and decided answer thus far—I hope you can confide in me, that I will not misuse your confidence.—May great grace be with you and with your cordial brother,

" J. RYLAND."

MR. ANDERSON TO DR. RYLAND.

" EDINBURGH, 9th May 1815.

" MY DEAR AND ESTEEMED BROTHER,— . . . I need not say to you that the Mission has lain near my heart for years, uniformly, and well it might do so, for as a mean in the hands of God, it seems as though it had kept me nearer to himself. Along with this, however, I have had an increasing sense of my incompetency to answer the expectations which you, and a few of my dearest earthly friends, appear to have entertained. Indeed, so much does this impression increase, that by itself it seems almost sufficient to make me shrink from the very idea involved in your queries. I should say, however, it is the first query to which I particularly allude. At the same time, were I to resist the voice of providence, I must not expect much of the favour of God. The matter you will see from this is one in which I am in no small degree perplexed, and it may be, others must relieve me from my embarrassment. I rely a great deal upon *yourself*. To the greater part of the Committee I am

a little known, to you and a few others on it, pretty intimately ; so that were you as a Committee to be *cordial* and *urgent*, it would have a great influence in determining my mind. This, however, is, as you know, a personal and confidential communication, because, were the matter going farther than your own thoughts, I should wish most particularly to mention to the Committee the sense which I deeply feel of my incompetency. If, in the face of this they are still united, I will add to *you*, consulting my present feelings, it would be the delight of my soul to *try* what I could do. Several might be found *much more* able, but, if I know my own heart, I am as willing as most.

“ As to Church order, you know my liberality of sentiment on this subject. To form Christ in the heart of His hearers, and to promote in our own denomination a Missionary disposition, would seem to me the only objects which ought to engage the attention of the person in the situation to which you allude. A man placed so in connexion with the Mission, would find, methinks, that he had enough of most delightful employment, without having his attention diverted to other objects. However, as to the second query, I feel exceedingly anxious that you could admit for a little the consideration of another, if not a new idea, but one which has been on my mind in reference to the Secretaryship, and that in consequence of conversation with our beloved friend. He has no doubt to you, as he has to me, lamented the impossibility of his being *able* to attend to the *Church* ; while they have been ready also to complain, ‘ In the midst of your attention to the heathen, you are forgetting your own vineyard.’ Now I know that this used to grieve his mind, because, said he, ‘ perhaps there may be some truth in it.’ And if one with his transcendent talents was so situated, and the Mission at same time required no less attention than he gave it, surely you would take pity on such a one as I am, and not consider it *absolutely necessary* that I should be a pastor. Besides, we look forward to *more* mission-

•

ary work yet ; two years ago he said to me, ‘ This Mission ! it lies upon me with the weight of a colony.’ It should seem therefore to me, as though we were come to that point which would require your Secretary to treat the Mission as the first object, and that to which *others* must bend occasionally ; his twofold object in preaching would be to promote the Mission in all our Churches, to do them all the *good* he could, without, if possible, doing any harm. I therefore suggest whether the acceptance of a *fixed charge* as pastor might not be considered as not essentially necessary, in the first instance, if you find a minister fit in other respects.

“ Surely, my esteemed Brother, I can ‘ confide in you that you will not misuse my confidence.’ . . . I have not been quite well of late, and the state into which all this has put me, is not one favourable to recovering much strength. Accept my sympathy, and ever believe me, with unfeigned respect, yours most affectionately,
CHRISTⁿ ANDERSON.”

MR. ANDERSON TO DR. RYLAND.

“ EDINBURGH, 10th May 1815.

“ . . . So much does my heart overflow with sympathy for you in particular, and for a few of our other friends, that although I have little to add to yesterday’s letter, I cannot forbear writing by this day’s post. I am by providence removed from the possibility of mingling my tears with yours, but our prayers may be associated, and however far apart, will enter into the ear of the same compassionate God. I cease not day and night to pray for you all, and to implore that a renewed portion of the all-sufficiency and holiness and wisdom of Jehovah may be afforded to us. I never so felt my distance from you, and when I think of two out of three being removed, whom I have been accustomed to regard with so much esteem and affection as Fathers in the ministry, I am overcome to weakness. I bow to the righteous will of our Heavenly Father, but wonder not that we should feel this stroke. The God of

love will be indulgent to the tears and sighs of such as lament over so much departed worth. Oh that the event may be so sanctified to us, that what is his gain may be ours also !”

MR. ANDERSON TO DR. RYLAND.

“EDINBURGH, 20th May 1815.

“MY BELOVED AND ESTEEMED BROTHER,—I am so filled with anxious feelings about you, in consequence of reading the first half sheet of your letter to Dr. Stuart, that I cannot allow the post to go without writing a few hasty lines, though I have this day to write out the Report of the Edinburgh Bible Society for their anniversary on Tuesday.

“We have had in days past very remarkable appearances on behalf of the Mission, and I believe that you have often exclaimed, ‘O the depth!’ &c. Your arrangements at Luton indicate wisdom and marks of the continuance of the divine favour. I am greatly pleased with them. The time which must elapse will, I trust, tend to soothe the minds of our brethren, and lead them to the great Shepherd and Bishop of souls. The cause of the Mission particularly has been pointed out to us by many evident proofs as having been under the invincible protection of Divine providence; and in the heart of Him who sits at the right hand of power, there dwells an intensity of interest, united with a degree of zeal, love, and compassion, which leaves the feelings and energies of all His children, though united, far behind. To Him, and in one sense to Him alone, let us commend this blessed object. With earnestness I have often prayed for these three things in regard to the Committee: 1st, That your eye may be singly directed to the glory of God; 2d, That you may be unanimous; and 3d, That whether or not, you may be preserved from such indications of personal feeling as would painfully shew we are renewed but in part.

“There is a passage in Haggai which has consoled my mind in regard to you and the present object. (Hag. ii. 5.) ‘So

my Spirit remaineth among you ; fear ye not.' Should this be the case, all will be well. Then our brethren will consider to whom they should flee for direction, consolation, and unanimity. And all these will be obtained by those who set a high value on that supreme blessing which Jesus will never remove.

'Himself he never takes away,
Himself he gives us still.'

"Last week I sent Mr. Burls £300, and have £60 more to send shortly."

DR. RYLAND TO MR. ANDERSON.

(Written before receiving the last, and not received by Mr. Anderson till 27th May.)

"BRISTOL, 22d May 1815.

"MY DEAR BROTHER,—You may well think I have been hurried enough, or I would have answered your two letters sooner. Dear Brother Fuller went to heaven on Lord's-day ; I could not hear of it till Tuesday,—I never tried harder to do my best, but found much difficulty ; I think more than I should have done a week sooner, when I first heard of the text, but some thoughts which then struck my mind agreeably, went from me. On Saturday I wrote out the funeral sermon on five note papers, such as usually contain a sermon. . . .

"I must not deceive you. Great skill and caution will be needful to prevent discord. Dear Brother Fuller wrote to Mr. Burls, recommending you as his successor in the Mission, but modestly and in such a way as I think ought not to be censured. He had a good right to say all he did say. I wrote to him, before I knew of this, mentioning the same thing. Some others also had the same thought previously to his suggesting it. And more think that considerable respect ought to be paid to his opinion. But others will have it that he ought to have abstained from any interference.

* * * * *

"I was surprised to hear last week that several of our students who were here when you were in Bristol had taken a dislike, I

suppose, because you were not more familiar with them at the Academy.* Others, who have been in Scotland, complain that you have not cultivated your preaching talents, which I fear may have some truth in it, as you have had so many other things to do, though all good things, intended to serve the cause of Christ. All, however, have united in wishing me to act as secretary till next October. I hope we shall have time between now and then to pray for wisdom and meekness, and to conciliate all parties, so as to prevent contention and confusion. O that the Lord may not suffer us to be exposed to the censure of those who have envied us, and almost hated us, as some of the monopolists have done.

"I have written more drily than your affectionate letters deserved, but the multitude of letters I have to write must be my excuse. We must cautiously feel our way, and wait for the Lord's gracious appearance. I shall always rejoice to hear from you, and will communicate all the information in my power.—I am, dear brother, yours very affectionately, J. RYLAND."

MR. IVIMEY TO MR. ANDERSON.

"LONDON, 6th June 1815.

"... I am persuaded, my dear brother, that you have essentially contributed towards the cause of extending the knowledge of the Redeemer's name to the poor destitute, neglected Native Irish. The resolution of the Committee of the British

* That this was an *after feeling*, stirred up by the same means and for the same ends, that the minds of others were influenced against Mr. Anderson at this time, will perhaps appear likely from the following extract of a letter from the only survivor of his fellow-students at Bristol, Mr. Pengilly, late of Newcastle-upon-Tyne, who, without reference to any question at issue, thus writes:—

"Though he was a student at the same time with me at Bristol, he did not reside in the house with us, but with Mr. Page, one of our tutors. *Dear Mr. Anderson was loved by us all.* We considered him as completely above us all in pulpit abilities. I can remember some of his sermons in Broadmead, which I greatly admired for deep thought and fervent piety. Our acquaintance began at that time."

and Foreign Bible Society may be traced to the convincing manner in which you have stated and defended your subject. I wish you may be long spared, and that your ability to serve the Lord Jesus may be called into action according to the wish of our late dear and much lamented friend Mr. Fuller. I am sorry there is any opposition to this suggestion. May the Lord enlighten our path and direct our steps as it relates to this very important matter.—Yours affectionately, J. IVIMEY.”

DR. RYLAND TO MR. ANDERSON.

“BRISTOL, 11th June 1815.

“MY DEAR BROTHER,—Not having had any reply to the confidential letter of 22d ult. I sent you, I begin to fear lest there was anything in it that grieved you. I did not suspect that I had said a word in my own name which could have that effect. But I thought it indispensably necessary that you should know the true state of affairs. . . . May the Lord guide and direct you in all things, and appear for us too. I trust your pamphlet on Ireland will do good, not only as to its direct design, but as to its indirect influence.—Believe me to be, very affectionately yours,
J. RYLAND.”

A few words of explanation are here necessary. The Doctor complains of not having received an answer to his confidential communication of 22d May. The truth is, nothing that was confidential in that letter admitted of reply. If the Doctor thought that the small talk of students, which he communicates, was to influence the Members of the Committee in their estimate of a man's fitness for the Secretary's office, Mr. Anderson felt that he could not, consistently with the office he held, descend to reply to it. From the minute criticism of his occasional hearers from Bristol College, who most likely meant no harm by the freedom of their remarks, he might have pointed to the state of his congregation for some time; but this, though he occasionally mentioned in the freedom of confidential friend-

ship, as cause for thankfulness, he could not urge in reply to charges thus constituted. By this time, from the letters both of the Doctor and others, he perceived that the choice of a Secretary was to be made a party question, and the rude things said by some, both at the committee-table and elsewhere, of him dead, whom living they dreaded, shewed that Mr. Anderson's fault lay, not in extemporaneous address, or in the opinion that Baptism was a *public* confession, but in the well-founded conviction that he would carry out Mr. Fuller's policy, and the principles he himself had expressed in letters, (see p. 208,) of which Mr. Fuller had made no secret. He, therefore, long before the October meeting, virtually withdrew from what he saw would be a party question, and declined furnishing the Doctor and others desirous of proposing him, with answers to the frivolous objections of the adverse party.

In the course of the summer of 1815, he was laid aside by indisposition from preaching, and spent two months for change of air in the south-west of England. He spent a few days at Reading with Mr. Dyer, with whom he was on terms of the most fraternal confidence. During his short stay in Bristol, he learned from Dr. Ryland more accurately the real state of things, and that even if he were invited to become Secretary, the invitation would be clogged with conditions which would prove a bar to his accepting it. He left it, however, to his friends to pursue what they thought *their* duty, and to Providence in due time to point out *his*. After some weeks spent on the south coast of Devon, he returned to Edinburgh in September, considerably improved in health. Some weeks after his arrival he received from Dr. Ryland the following account of the October meeting of Committee:—

DR. RYLAND TO MR. ANDERSON.

"LONDON, 18th October 1815.

"MY VERY DEAR BROTHER,—This evening I met your welcome letter here, and hastily write you a line. I have just

finished entering in the book the twelve resolutions of the general meeting, which will be printed in the Baptist Magazine ; I therefore need not attempt to transcribe them. I dreaded a far worse meeting ; was greatly wearied at the Vestry on Tuesday night, detained till eleven o'clock, rather less pleasant than the public meeting next day, but not bad. On Wednesday we had a motion for your being Joint-Secretary ; Brother Burls read Mr. Fuller's letter ; after a debate less violent than I feared, we found it needful to withdraw it. I had been sorely frightened the night before, expecting to be left with an assistant who would press me with an intolerable load. In the night I bethought myself of Hinton ; his age, readiness of speech, and nearness to London, made me think of him ; it was not till *after* we despaired of getting you in comfortably, that Brother Saffery named him, and I proposed him and carried it. Some time after, Mr. Robert Hall, seconded by Mr. Hogg, moved, and it was unanimously resolved,—

“ ‘That the cordial thanks of this Society be presented to the Rev. Christopher Anderson of Edinburgh, for the many important services which he has rendered in various ways to the Society, and that he also be requested to continue the same.’ ”

“Next morning we had a long Committee-meeting, did much business, all very harmoniously. . . .

“I pray the Lord to establish your health and bless you more and more. I strongly hope He has directed us in this crisis, though I sincerely wished one thing had been carried otherwise. Our brethren on the other side fully know our minds.—Yours very affectionately,

J. RYLAND.”

Relieved entirely by this letter from all suspense, if any such remained, respecting the path of duty, Mr. Anderson's energies returned at once into their wonted channels, nor were the “important services” which he had rendered the Baptist Missionary Society “in various ways” at all intermitted, but rather increased. Dr. Ryland, who well knew the active correspondence

which Mr. Fuller carried on with him, made a worthy and successful effort to maintain it; and the number of letters that he wrote him, not only about the Mission, but about everything that interested himself, or which he thought would interest his friend, on the whole exceeded Mr. Fuller's. Having found one who could worthily occupy, at least in part, that place which his deceased friend had filled, he freely communicated to him all his troubles, personal, domestic, and official, a freedom which was duly estimated and never abused by the younger correspondent. It is unfortunate that Mr. Anderson's letters, except the few from which extracts have been given, have been destroyed. A few passages from those of the Doctor will illustrate their mutual friendship:—

DR. RYLAND TO MR. ANDERSON.

"22d December 1815.

"I could scarcely do anything at Brother Fuller's Life till this week, in which I have made considerable progress. You talked of sending me a more exact account of the anecdote about Fuller and Carey—'Do you hold the rope,' &c. You know what I mean. Pray let me have it. Mr. P. says you told him another, about trying to plough straight by fixing the eye on an object before him. Do send that also. . . . I suppose I must preach all day to-morrow, though I have but just finished one sermon taken from Brother Fuller's diary,—'Ascribe ye greatness unto God.' Without mentioning the text, he says, on December 1781, 'Religion seems to consist of a number of *greults*. A *great* God, possessed of *great* excellencies, whence arise *great* obligations; hence the *greatness* of sin, and hence the need of a Saviour and a *great* one. All in religion is *great*.' So far he. I propose, 1st, To meditate seriously on the Divine greatness; 2d, To consider the influence which the greatness ascribed to God ought to have upon our minds. I know not what to preach about besides, but in such emergencies I have no scruple of taking any old sermon and trusting God for

help.* I am guilty if I have time and do not prepare; but when I know I had no opportunity, I am not alarmed for want of preparation.

"25th October.—Perhaps it would do no harm in preaching from 1 Cor. ix. 19-23, to shew the consistency of exertion and the use of means with predestination. God's decrees regulate the things of this life as truly as what relates to a future world. Would a farmer in a rainy season think it inconsistent with this to charge his men to work the harder, and make hay while the sun shines, or to say, 'Let us try to save *some*; let us try to get in a little *more*?' Men never abuse the decrees of God to excuse the neglect of *means*, when their hearts are set on the *end*. The Antinomian devil is getting into the Church of England. Three or four have left the Church; one reason is, they do not like the Ten Commandments, and the prayer, 'Lord, have mercy on us, and incline our hearts to keep this law!' The Lord forbid they should become Baptists, unless they are first cured of this leprosy.† Mr. Baring is one of the chief. What a world is this; and what a Church!

"May 1816.—I received yesterday a most horribly wicked letter from old B., closing—'My curse is upon the Baptist denomination, especially Burls, the man of 56, and the man of Margate.' Of Mr. Fuller, he says—'I believe for his cruelty to M. he lost his nephew, and though, out of my old respect, I never prayed against him, God did not spare to avenge me on him, and I feel a degree of satisfaction that I told him my mind before he left the world.' His malignity was mistaken. The family never let Mr. Fuller see his cursing, blasphemous letters. When I read B.'s papers in Decoeetlogon's

* It is pleasant to find the Doctor thus early and effectually answering the remark intended as a charge against his friend so short time before. See Letter, 22d May.

† They *did* become Baptists; and if some of them retained too much of the fretting leprosy, others were free from the plague, and adorned at once the doctrine of Christ, and the denomination with which they became identified. We need only name James Harrington Evans of John Street Chapel, London.

'Theological Miscellany,' on the 'Unknown Wickedness of Mankind,' I little thought he would ever so illustrate it himself.

"*6th July.*—Alas! how much trouble does a man bring on himself, merely by a desire to please every one! . . . How can we please everybody?"

Such are the exclamations with which the worthy Doctor closes two of his letters, in which he describes the difficulties he met with in balancing opposing parties in committee, and in repressing the indecent eagerness with which some offered their services for deputations to the North, and took offence when these services were declined. The name of Fuller was there so much revered, that to send thither those who were his opponents when living, and defamers when dead, was uncourtous to his admirers, and, what was of more importance, prejudicial to the interests of the Society. For some years this formed a source of annoyance to Dr. Ryland, whose love of principle and love of peace were often sadly set at variance by the clamorous importunity of those whom neither he nor others thought the fittest men for representing the Mission before the public. Mr. Dyer had to meet the same difficulty, and perhaps others since, on other grounds, justifying the endeavours of those who would substitute some other mode of collecting the funds necessary to maintain and extend the Mission.

DR. RYLAND TO MR. ANDERSON.

10th June 1817.

"Dr. Chalmers preached here twice the Lord's-day before last. The morning sermon was admirable. I confess I did not think the evening one equal in matter or manner; but Mr. Owen called and interrupted his preparation for half an hour or more, just before he went into the pulpit. When the Apostle said, 'The goodness of God leadeth to repentance,' the context leads me to think it was not his object to prevent de-

spair, but to prevent presumption. *He* did not mean to say, 'The terrors of the law will never bring to repentance, but the gospel will soften the heart.' But he meant to say, 'If sentence be not speedily executed against an evil work, this is no excuse for impenitence; the forbearance and goodness of God ought rather to lead to repentance.' This I think is very evidently the drift of his discourse. The morning sermon on 2 Cor. x. 12, was much more agreeable to my taste, and seemed fully to coincide with my own views. The evening one I thought liable to be misunderstood and abused. There was little time for conversation in the whole visit, and none after the last sermon. I had at dinner mentioned a remark in Vaughan's 'Life of Robinson,' that 'Some teachers were too much in a hurry to bring forward the remedy, leaving ground for a suspicion that God would have been unjust in taking vengeance on all, and for a presumption that he was in a manner constrained to devise and exercise mercy.'—P. 304. I have some suspicion Dr. Chalmers feared I should carry this too far, and therefore selected the subject for the evening, as it seemed not very appropriate to a collection for the Bible Society. The congregation was very large. Mr. Foster heard him in the morning, and Mrs. Chalmers heard Foster at Downend in the evening."*

Mr. Dyer having been chosen Joint-Secretary with Dr. Ryland in 1818, to be wholly engaged in the duties of the office, took the burden greatly off the senior Secretary, whose letters to Mr. Anderson become fewer after that date, and few allusions

* "We all saw and had much enjoyment in Mr. Foster. Mrs. Chalmers and I heard him preach on Sunday evening. The Doctor could not be present, as he had to officiate in Bristol. Mr. Foster was beyond all our expectations marvellous."—Letter of Mr. Smith, Dr. Chalmers's travelling companion on this journey. The Doctor himself, writing to Dr. Ryland afterwards, says—"It reminds me of your conversation when I had the pleasure of meeting you in Bristol, and which I shall not soon forget. I feel greatly indebted to you for the question you proposed to put to him who said, 'I have come to Christ;' 'What have you gotten from him?'"—*Dr. Chalmers's Correspondence.*

to the Mission occur in them. His increasing infirmities, and the constant difficulties with which he had to contend in the management of the College, give a sombre cast to his communications, which seems to have led his younger and more sanguine correspondent to encourage and cheer him. But soon the comforter needed all the sympathy that friendship like Dr. Ryland's could afford; and it was not withheld. Soon as the good old man heard of his friend's bereavement in October 1824, he sat down and wrote a long letter, which had *then* become an unusual exercise to him, full of appropriate quotations from the unpublished letters of one whom he thought, with characteristic humility, could better express the words of consolation than himself; but with a few lines of his own he closes the letter, and (with a short exception) the whole of his earthly correspondence with Mr. Anderson.

"*10th October 1824* . . . Well, my friend, I hope your mind is now somewhat composed, and you can bear to part with your wife for a season. She is only gone to pay a visit to the Friend you love, and who will send for you by and by. Your day, like mine, is wearing off apace, and the Bridegroom cometh quickly. Do not stand weeping over cold clay, but trim your lamp and go forth to meet Him. One half of yourself is gone before, and your passage over Jordan will be the lighter. The curtain will soon be undrawn, and then you will see her again and *JESUS*.

"*26th April 1825*.—I sympathize with you under your trials, and would gladly do any thing in my power to serve you. But—last Lord's-day was the twelfth that I have been confined at home. . . . I suppose you have seen the second volume of Mr. Scott. Oh how good are the extracts from his unpublished work! I am sure this is true religion, the religion of the Bible. But I can add no more. The Lord bless you, and your family, and all your labours.—I am, yours sincerely and affectionately,
J. RYLAND."

Dr. Ryland died on the 25th May following.

An injurious report having been circulated that Dr. Marshman had stolen the best part of his "Clavis Sinica," or Chinese Grammar, from a work of Dr. Morrison, and a refutation of the charge having been sent to this country, and circulated among the few that could understand it, Mr. Anderson deeply regretted that such innuendoes against Christian missionaries should be so carelessly thrown out, and that such refutations should be thought necessary. At an early date (31st October 1816) he had written to Dr. Morrison at Canton on the subject, with a packet of books and pamphlets which he thought would interest him. He had a high esteem for that excellent man, and was sure the slander arose not from him, and took this way of at once satisfying himself, and preserving two such valuable missionaries from being involved in a quarrel which, perhaps, the mere loquacity of friends at home had excited. Dr. Morrison's answer was all that could be wished in spirit and statement; while he gently blames Dr. Marshman, whom he calls his "friend," whom he regarded as an eminent Christian, and his senior both in years and labour, for not acting wisely in saying so much about his moveable metal types, for "without talking nonsense, *both* methods are *best*, *i.e.*, under different circumstances," he absolves him from all plagiarism from him. "The spirit of your good letter," he adds, "encourages me much to go onward. I assure you I do not feel elated by what has been done here—quite the reverse. Yet I would not murmur. God has been gracious and merciful, and I hope He will eventually bless extensively His holy word; and the idolatrous millions of this country shall be induced to cast their dumb idols away from them. . . .

"I have to-day lent Dr. Chalmers's pamphlet to the son of a Scotch clergyman here, and I shall send Mr. Braidwood's after. I am quite of your opinion as to the desirableness of all who love our Lord Jesus Christ living together in mutual love. I am not disposed to take offence easily or suddenly. It appears to us in these remote parts, that a good many of your bicker-

ings in Britain might be as well spared. At the same time the consequences are sometimes beneficial. Error *will* not be silent, and therefore truth *ought* not.

“Farewell ! Grace be with you.—Yours, R. MORRISON.”

In 1824 he was requested to preach the Annual Sermon in London for the Baptist Missionary Society. As the anniversary approached, all the worst symptoms of Mrs. Anderson's complaint increased and threatened life. He, however, kept his engagement, though that journey to town, and the duties it involved, were the most painful he ever performed. This circumstance, perhaps, deepened the solemnity and pathos of the speaker's delivery, and together with the subject-matter of the discourse, so unlike what is usual in Missionary Sermons, excited the sympathy and interest of the audience. He was unanimously requested to publish the sermon, which he afterwards did ; could he have put the MS. at once into the printer's hands, it might have obtained an extensive circulation, but he had preached, as usual, from a few notes, and as the whole had to be written out from memory, amidst the deepest domestic affliction, some time elapsed ere it left the press, when the interest excited by its delivery had, in a measure, subsided. In this discourse is expressed his matured conviction of what constitutes a *missionary spirit*, and in which alone he believed missionary engagements should be entered upon or carried out, a spirit which even those who differed from him in the arrangement of missionary operations, will allow he endeavoured to maintain in himself and impress upon others, when engaged in promoting the kingdom of God.

The following remarks preface some copious extracts from this discourse in the Eclectic Review of Irving's Missionary Oration, (September 1825.)—“For spiritual profit and right conceptions of the Christian Church, we will venture to refer Mr. Irving to a man far below Mr. Coleridge in learning, fancy, and genius, but far his superior in wisdom and spiritual under-

standing. A sermon is now lying before us, delivered at an annual meeting of the Baptist Missionary Society, having for its subject, The Christian spirit which is essential to the triumph of the kingdom of God. The preacher's name is Christopher Anderson. Whether he is an orator we know not ; or a philosopher we know not ; but he is evidently a man well qualified to ' counsel the counsellors, and to judge the judges,' and whose spirit and temper Mr. Irving will do well to emulate."

CHAPTER VIII.

EXERTIONS IN AID OF THE SERAMPORE MISSION, AND CORRESPONDENCE
WITH CAREY, MARSHMANS, WARD, AND MACK.

THE correspondence of Mr. Anderson with the Serampore brethren began in 1812, Mr. Fuller having requested them to write with confidence to one, who, he hoped, would succeed him in directing the affairs of the Mission at home. When Mr. Ward arrived in this country, chiefly to procure funds for the support of the College, to the building of which he and his colleagues had devoted £5000 of their own, and needed other £5000 to establish it and provide for the education of Native Christian Missionaries, he afforded every assistance, and £1400 was raised in Scotland alone. While that amiable and ardent servant of God was in Scotland, he resided chiefly with Mr. Anderson, and never felt himself more at home, during his absence from India, than while with him, nor was there any one with whom he was on terms of more familiar friendship than with his "dear, dear Christopher," as he affectionately styles him. Mr. Anderson's letters to him have unfortunately fallen aside, but a few extracts from Mr. Ward's will sufficiently indicate their mutual affection.

MR. WARD TO MR. ANDERSON.

(On leaving Scotland with little prospect of returning.)

"NEWCASTLE, 8th July 1820.

"MY DEAR CHRISTOPHER,—I arrived here about a quarter past ten. . . . But what shall I now say in acknowledgment of your kindness? My visit to Scotland has made impressions on

my heart which have gone too deep for the rust of time ever to fill up ; and whenever I think of a country made thus dear to me, my first thoughts will rush into the arms of my dear Christopher. Accept, then, of the acknowledgments of a friend who has become yours by esteem and obligation.

“ I have requested Captain Angas to convey to you a travelling trunk, that you may remember me when *from* home, and a seal bearing ‘ *Dinna forget*,’ that you may remember me *at* home. Perhaps all this is pride, a wish to live beyond my deserts. Still I would be yours ; and I would still say, ‘ Ye maunna forget W. W.’* ”

“ Oh that we could apply this solicitude to HIM who claims the highest place in our remembrance ! . . . O my dear friend and brother, do pray for a wretch who is indeed a monster of ingratitude to his best Friend. How you can hope that I shall love you, when this heart is comparatively dead to HIM whose claims are infinite, I know not ? It is this selfishness, this baseness, which gives all the truth to the line, ‘ And what is friendship but a name ?’ Still love me if you can, for I do wish for your friendship,—and stir me up to love the Redeemer more.

“ I remain, my dear, dear Christopher, most assuredly thine,
“ W. WARD.”

In another letter, dated London, 19th August, 1820, after giving an account of his repeated interviews with the Committee of the Baptist Missionary Society, their rejection of his application for augmented supplies for the stations, unless the independence of Serampore were yielded up, and his own earnest desire for accommodation without the compromise of principle,† he adds,—

* The legend of a seal given to Mr. Ward by his friend.

† From his early correspondence with the Missionaries abroad, as well as his occasional attendance at committee meetings at home, Mr. Anderson was well aware of the position of Serampore and the stations dependent on it with respect to the Society. But while he sympathized with the straits into which the large-hearted-

"Oh, what is man? Something poisons every stream—
blasts every fair fruit—and tears asunder the sweetest unions.

'Oh, could I say, without a doubt,
There shall my soul be found,
Then let the great archangel shout,
And the last trumpet sound.'

"O my Christopher, pray for me,—all these journeys before
me, and the cause in which I have been so long engaged in
these painful circumstances! The Lord enlighten, guide, and
preserve me, and thee also, my dear brother, ever and for ever
thine,
W. WARD."

On sailing for India, after his return from America, he again
writes :—

"THE ABBERTON, 30 miles below Gravesend, 31st May 1821.

"MY DEARLY BELOVED AND LONGED FOR,—With great pleasure I drop you a last line, the last I write to Britain for the present. Many thanks to your dear partner for the £54 for female education in India. . . . Ah! my dear, dear Christopher,

ness of the brethren, in extending the Mission with their restricted means, was bringing them, he could only advise them, as yet, to seek enlargement of these means through the Committee, if they could do so without yielding their independence. How deeply he felt for their situation at this time, is expressed in a letter to Dr. Carey, dated July 1820,—"No one, perhaps, has lamented more deeply than I have done the state of matters since our dear friend and father Fuller's death; nor have I ever from the first moment had the same views which seem to have been entertained by many in the South. However, ultimately, all will be well, and the great cause of our adorable Redeemer will go on. Notwithstanding all the bustle that is made in this country about spreading Christianity, there is still much of selfishness and unworthy motives mixed up with all that is going on, and there is much of generosity and largeness of soul still required. It would be a good thing if all those who are engaged in the executive management of our institutions had to make their way to these situations through a course of disinterested and generous activity, and then, assuredly, there would be less difficulty in seeing eye to eye. I shall rejoice if, with Divine help, we can find two or three suitable missionaries for a more temperate climate than yours, and also do something more for you. But more of this afterwards; meanwhile I remain, yours unfeignedly in our blessed Lord,
CHRIST^R. ANDERSON."

what shall I say as parting words? I cannot fill this sheet, you must excuse this short note.

"I hope the Society's last resolution will heal those wounds so long kept open, and that now we shall have peace. I hope too that my brethren will give security for the future. I am pleased with Mack;* his progress in science pleases me. You may expect to see John Marshman. Do him good; advise with him and be his friend.

"We are all well at present. I like our party very much. Miss C. is, I trust, a gracious woman, and the General Baptists true-hearted pilgrims. Mack in prayer this morning refreshed us all. We have family worship in Miss C.'s cabin morning and evening, and have our song of praise too. All are, I believe, happy, and go in a right spirit to their work. Pray for us.

"Your unworthy but most sincere and affectionate friend,
"W. WARD."

He wrote from Madeira, and again from Serampore, 5th February 1822, the last time to Mr. Anderson. Soon after he was called to a better world.

MR. ANDERSON TO DR. CAREY.

"EDINBURGH, 14th February 1822.

"MY DEAR BROTHER,—The young man, W. F., by whom this will be delivered, was introduced to me two months ago as a native of Calcutta, where his parents still reside. He had been sent home to the north of Scotland, and has joined the Scotch Baptists. When I held out my hand to

* Mr. Mack was a native of Edinburgh, but a member of the Baptist Church in Shortwood, Gloucestershire. He was studying with a view to the ministry at Bristol College, when Mr. Ward met with him and induced him to accompany him to India, as a Professor in the Missionary College at Serampore. He returned to Edinburgh, and after spending a session at the University there, was commended to the grace of God for the work by Mr. Anderson, before he sailed for India.

him, and asked if he would carry a few lines from me to Dr. Carey, his eyes seemed to glisten.

“ I have been lately set aside from preaching or any public labour, in consequence of a disease in the head, under which I have laboured for ten or fourteen years, having come to a crisis. After undergoing six or seven successive and successful operations, I seem to have received a new lease of life. Having the prospect of a journey to Ireland in April, to form an auxiliary in aid of the Mission in Dublin, and looking over the state of Ireland, I have resolved to publish an enlarged edition of the Memorial for the Native Irish. It may be of use not only to the native Irish, for whom I feel so much pity, and to whom I am so much attached, but it will tend to illustrate one position at least—the utter vanity of attempting to destroy *one* language by teaching *another*, or the vanity of expecting any language will die away by neglecting to teach it. The application of one character, say the Roman, to a language in preference to that which has been considered its own, will appear also a speculation in which much time may be lost, and ultimately nothing gained.

“ I lately heard from a sister of yours at Cottisbrook. She never saw me, but I am known to have long felt interested in you and your noble undertakings, and so she has taken a fancy to an unseen correspondent. Her last letter was to me very interesting.

“ I pray God that He would soothe and bear up your mind under your late bereavement. Well, indeed, may I pray for you, my beloved Father in Christ. You know not how much I am attached to you, and how much I am indebted to you. Some of your occasional expressions in writing, even before you left this country, are as familiar to me as if you had been my own father. I had the happiness of being the bosom friend both of Sutcliff and Fuller ; and Pearce having died, I somehow came in for a much larger share of their friendship than I could otherwise have expected. Your late dear partner, too ;

it is one of my most vivid recollections that she was sick, and in reading of this lady, I anticipated the pleasure of seeing her, and going up and down in your service. But where am I going? and how came I to write to you in this strain? Cast the mantle of your charity over it, and believe me, my dear Sir, with much affection and respect,

CHRIST^A. ANDERSON."

TO DR. MARSHMAN, SERAMPORE.

"EDINBURGH, 11th January 1823.

"MY VERY DEAR BROTHER,—Your son John has just left me. He has been to London with the Society, and since his coming has animated us by an old title, 'Periodical Accounts.' This is what they call in Scotland, 'Auld Stuarts back again,' and I rejoice to see it. . . . I have had my share in the business of various Societies in this country, and will continue to contribute my feeble assistance in the same way; but I rejoice to think I see a better day coming—a day of less intricacy and intrigue, of less pomp and circumstance in forwarding the interests of His blessed Kingdom, who did not strive, nor cry, nor lift up, or cause His voice to be heard in the streets. The truth is, that if Societies are not conducted in the spirit of Christianity, and with more of the simplicity of Christ about them, any share which they have had in aiding His cause will be taken from them, and given to a method more congenial with that which succeeded at the original planting of His Kingdom. Indeed, why not? Is not the simple apparatus originally provided by Himself amply sufficient, and five judicious men at most all that are wanted for *managing*, as they say, any Society? Such is the ponderosity, the intricacy, the nice balancing of the machinery which they have got up in cities and towns not a few, that they themselves are oppressed by it; 'The strength of the bearers of burdens is gone, and there is also very much rubbish, so that one cannot arise and build the wall.'*

* Compare with the above the matured opinion of one whose experience and sagacity entitle it to regard. "My experimental feeling is, that it is impossible

"Do not forget me in everything you would have sent to him who is gone. My interest in you and in your objects at Serampore was not buried in the grave of Fuller. Since then I confess again and again have I lain upon my oars, but what could I do? or what now? John seems to think *you* will point homeward. If you can do, 'come and welcome,' and do not fail to come soon *north*. I will travel with you, and you will give me all your heart as to how we should get on in promoting the cause abroad and at home. Kindest regards to Dr. Carey, and believe me, dear brother in Christ Jesus, most sincerely yours,

CHRIST^A. ANDERSON."

TO J. C. MARSHMAN, ESQ., LONDON.

(On the death of Mr. Ward.)

"EDINBURGH, 8th July 1823.

"MY VERY DEAR FRIEND,—Ah, little did I imagine when we parted that I should begin my first letter to you with such distressing and peculiar feelings! And so it seems that that dear man, in whom there shone so much of his heavenly Master, and to whom you said you owed so much, is gone to the Jerusalem above! One of the three first, and the first three, is gone. Oh I did not, had not somehow anticipated that the Almighty would begin with the youngest. But 'He also is wise,' and will another day, while we are inhaling the healthy breezes of the seraphic regions, explain to us also this mystery. How do I feel for your father, and the good old man Dr. Carey! Indeed, I really know not how to express myself, or what to say. At one time I think I see him again, and hear his voice giving out Krishnoo's Hymn. Well, they are met, and now 'join the chorus of the skies.' Then I think of Carey and your father, for the threefold cord is broken, and then I think of you, my dear friend, with most peculiar interest. O may the mantle of

to act with any degree of comfort or efficacy when overborne by the restraints of a cumbrous and unwieldy committee."—Letter of Dr. Chalmers to Charles Spence, Esq., 28th February 1846.

this much-loved man fall upon you ! There is ONE above who is able, if you only ask Him in faith, to do this for you, and much more than this. And will you not ask Him ? Surely you will, and you will rise up and comfort us for the loss of one whom we so much and so deeply lament. It is but poor consolation truly, yet there is comfort in the recollection that I have never been left to entertain a hard or an unworthy thought of him, or of the two venerable men who are left behind sorrowing. No, but many are my admiring thoughts, and I have glorified God in them.

“I must not now trouble you with the history of my own light afflictions ; soon will they be over, and after all, my dear friend, ‘it is *good* for a man to bear the yoke in his *youth*.’ Remember this and shew yourself a man. Yes, ‘in his youth,’ for afflictions are greatly useful in teaching us not only how to *leave* this world, but how to *live* in it. Think of this, too,—it is our privilege to love as we have done, and to love so ardently living excellence and departed worth. Our affections cannot be too strongly entwined with the Church or its particular ornaments, if they are entwined with them as the people of God. Living and dying, they will draw us upward and homeward, and in a few short years we not only shall come to ‘the still and peaceful grave, where life’s vain tumults end,’ but that will be to us the vestibule,—the entrance into immortal vigour and never-ending employment before God and the Lamb, and the innumerable company who have gone before.

“I return you many thanks for your letter from Paris and its contents, but I shall now be much more anxious to hear from you, and perhaps I may have the gratification of another epistle before you receive this. But now I say to myself, What will be his plans ? Must he not soon return to India ? And must I not see him again in Scotland before he goes ? Surely I must.

“I have indeed passed, since I saw you, through the close of a long and rather a peculiar train of painful things ; but I still

retain a peculiar interest in Serampore, and must ever do so. No wonder ! the ties by which I am and have been bound to it are of a texture which no sophistry of man will ever be able to weaken or destroy ; and if you desire to leave behind you, in the shape of a human being, anything that you may safely consider as steady and unshaken, if you aspire to be a follower of the first three, although you may not attain to the three first, then come to Scotland, though it be but for a very few days.

“ I am, ever most faithfully, and sincerely, and affectionately yours,
CHRIST^A ANDERSON.”

TO J. C. MARSHMAN, ESQ., BRISTOL.

“ EDINBURGH, 23d April 1824.

“ MY DEAR MARSHMAN,—Great general principles seem to our minds, under certain circumstances, *unfeeling* in their character, and though confessedly important, are regarded as somehow not at all important or exactly applicable to us. Yet after all, by these we must be guided in the great and eventful voyage of life, if it is to close with profit to ourselves, to others, and the glory of God. And so, my friend, it should—so it may end. On reading your kind and confidential letter of this morning, the first passage which presented itself was, ‘ Who can tell a man what is good for him all the days of his vain life, which he spendeth as a shadow ? ’ It may seem an easy thing to say what is good for an hour, or for a day, or even for a year ; but who can tell what is good for us *all the days of our vain life* ? Not one. Apply this maxim for a year to come from this date, and to every case, whether relating to yourself, or to that dear college and cause in India on which I delight to see that your heart is so much and so justly set. On the tenderest part of your letter I dare not trust myself, but I must add that you have my sincerest sympathy ; indeed you have, though it avails nothing,—but there is One above who *orders all things according to the counsel of His own will*, and events like these, bearing so deeply on the present and subsequent

parts of human life, transitory as it is, can be *ordered* by no other. It seems too to be a part of the inscrutable arrangement of Infinite wisdom and mercy that our trials should first conglomerate and then be scattered all around us—that they should burst over our head, yet the darkest storm drifts to leeward after having discharged its thunders, and we at last are able to say, with one who has for thousands of years been singing the song of Moses and of the Lamb, ‘I will sing of mercy and of judgment; unto THEE, O Lord, will I sing.’ England and India may to your eye all at once have one black and murky covering, but look to the west, and before your sun set there may be many peaceful, holy, happy, and useful hours awaiting you. Study the Scripture characters, and you will be a great man in the best sense of the word. Imitate them and your usefulness will not die with you. Cultivate strong *personal* attachments in the cause of God. Depend upon it, He smiles especially on such unions, and there especially commands the blessing. See with what freedom I run on as if you were my son, instead of being, as you are, my brother. ‘Tis all from tender interest in you.

“I had a long letter from your father, relative to youths for India, which I do not forget. . . . Well! I think I have observed that when any one enters somewhat seriously into the concerns of our Saviour’s kingdom, He very often calls upon him to make some sacrifice, and give some small bond or security, that even in spiritual matters he is seeking not his own things, but those which are Jesus Christ’s. To your proposal then, since it has come to this, I must not, cannot, do not say, Nay. . . .

“When Louis XVI. was walking to the door of one of his apartments one day, he inquired in an ambiguous way as to the great storm gathering among his people, when the courtier replying in a desponding tone, *ça ira! ça ira!* The servant in waiting heard it, caught the words, as well as observed their tone. By this time even *he* was probably of this mind, but

whether or not, you know it was not long before one hundred thousand people sung in concert the song which had these words for its chorus, in one of the squares in Paris. They were all, however, to a man, mistaken. But *you* need not be, will not be, if you only apply them to Christ's kingdom,—and why should we not? Was there not one of old, and he as good as *dead*, who *against hope* believed in hope, and thus became the father of many nations. Christ's day had such an effect on *him*. The millennium to us is not so distant a vision.—Ever yours, most steadily,
CHRIST^A ANDERSON."

TO J. C. MARSHMAN, ESQ., LONDON.

"EDINBURGH, 8th May 1824.

"MY DEAR MARSHMAN,—The subject and contents of your long and welcome letter, you may rely upon me, shall not be forgotten, involving, as that letter does, a subject in which I ought to feel, and do feel interested. For several years I have suspected that there is something wrong in the modes generally adopted for spreading Christianity, or rather that there are a few principles, which, having been left to operate like a cursed leaven, have ultimately defeated the best attempts ;—principles, the very existence of which ought to have been guarded against systematically. The Saviour died, and must have left behind Him general *principles*, which, if comprehended and obeyed, will carry righteousness unto victory in every land. Oh that God in mercy would smile upon us, and shew us the way in which the King of saints shall be brought to His throne and His kingdom in this world, His sovereign authority over the nations. Principles which are, and ought to be regarded as cardinal and inviolable, should be sought for, to which every soul in Israel must bow, instead of this vacillating policy, through which any man, if he possesses wealth, or any man if he possesses cunning—a quality far inferior to wisdom, for no cunning man is wise—may accomplish whatever seems good in his own eyes. Besides, it seems the more important to cau-

tiously investigate, and then fix on two, three, or four of these principles, if indeed there are so many, as Bacon did in another field of inquiry, inasmuch as we not only have an infallible text-book, superior to that which any Natural or Moral Philosopher has ever enjoyed, since HE has magnified His word above all His name,—but because propagation is the test to which all attempts will ultimately be brought. Yes, Christianity in its *purity* and in its *power*, is, and alone is to be propagated *universally*, for no man, or set of men, shall ever be able to spread error or corrupt Christianity *over the world*. Let us keep our eye then steadily fixed on this determination of our Legislator, —which is fixed in the counsels of heaven ; and men might as well expect to change the solar system, as to turn Him from His purpose. A question then very naturally arises here. Has He signified whether He means to adopt different principles, accommodated to different eras in which men live, to the different colours of his skin, to his different circumstances as to civil liberty or refinement in the arts, to the different degrees of heat and cold to which he is subjected in this lower world ? Or has He not left us, somewhere hid in His inspired treasures of wisdom, two or three simple but sublime principles, (like that of gravitation in nature,) by which He will work *all* in *all* ? which, when once found, will ‘run very swiftly,’ (Ps. cxlvii. 15,) and not only bring the Church out of her present confused and inert condition, but place the crown on the head of the Messiah, sink man, and mercifully bereave him of this perpetual fond esteem and other’s adulation, this systematic ‘thank me, thank you,’ this miserable course of ascribing more and more to human agency, without looking up to Him who alone, in fact, after all is done, worketh *all* in *all*. Paul carried human agency to as great an extent in Christ’s kingdom as any man with whose history we are acquainted, but surely this must have been owing to his understanding the very subject to which I have so confusedly referred. He speaks, observe, of *others* being able to understand *his* knowledge in the mystery

of Christ ; and speaking of his '*ways which be in Christ*,' he adds,—as I teach *everywhere in every church*. There is much in these few words. If the proper way of advancing Christ's kingdom can only be found out, I am persuaded it must partake of something similar in its character, distinguishing it from all the new and easy methods after which man is now seeking, for promoting and securing peace, civilisation and amelioration. The world may indeed learn from *us*, but from the bosom of the CHURCH as such, and from HIM who alone dwells there, must ultimately come *our* deliverance and triumphant success over sin and Satan. Thus have I run on chiefly to convince you that I am interested, but I must now defer saying more.

" . . . The bairns do not forget Mr. Marshman. William Ward, the youngest, has not yet got his tongue, but Christopher declares he will be a minister ; a missionary he cannot think of, lest the lions should eat him ; but perhaps missionaries themselves could tell him there are lions and wolves too at home as well as abroad.—Ever believe me, yours most affectionately,

"CHRIST^A. ANDERSON."

TO DR. MARSHMAN, SERAMPORE.

"EDINBURGH, June 1826.

"MY DEAR BROTHER MARSHMAN,—Although under no small depression, why may I not talk with you about that glorious kingdom which must go on conquering and to conquer ?—a kingdom in which, after all, neither you in India, nor any man in Britain, is yet half so interested as both might be. Everything depends on those high and difficult virtues,—love, wisdom, prudence, patience, and self-denial, at all seasons needful, especially so at a time like this. Never, never shall we get on without each of these, at least—and yet, alas ! poor sinners that we are, each must come from above, as its origin, its progress, its perfection. It is a comfort, however, that no man can interfere with us here, and that we have nothing to pay for them, save the homage of prostration. That, however, we must pay. Let us

then thus ask, and we shall receive. 'All things are possible to him that believeth!' What a saying is this! We say, 'with God all things are possible,' and this is true to the letter; but is it less so, that the power of God may be drawn upon, nay, that it may seem as though it were transferred to a feeble worm? The Saviour said thus much, and with reference to such poor creatures as we are. '*All things are possible to him that believeth.*' Then let us be strong in the Lord, lay down our own strength and our own wisdom at His footstool, and be wise in His wisdom, and strong in His strength.

"Oh that God himself would interpose, that He would but say, 'Peace, be still,' and then also to one and another, and another, 'Son, go work to-day in my vineyard.' All seems to depend on the frame and temper of our minds. Above us, we see the Saviour on His throne, and below, the *hearts* of *all* men in His hand; what remains then, but that 'retiring from all the crowds that bustle life away,' we shut our door upon us and look up. Better that our eyes should fail in looking upward than in any other way. And though the vision seem to tarry, let us wait for it, for in the end it will speak, and not deceive either you or me.

"A clear and *operative* line of distinction between the Church of God *as* such, and the college *as* such, is of vast, of vital importance to each, to the perpetuity and moral vigour of the college especially. I will write you again, if I can; meanwhile may the good-will of Him who dwelt in the bush, rest on you while separated from your brethren. Adieu.

"CHRIST^A ANDERSON."

In the same month in which the above was written, Dr. Marshman landed on his native shores, after a period of twenty-seven years' missionary labour in India. He immediately wrote Mr. Anderson, briefly stating the objects of his visit to Europe, and requesting his co-operation in them. These were the incorporation of the College at Serampore by the King of Den-

mark, and an augmentation of the sum set apart by the Baptist Missionary Society, for the support of the stations connected with Serampore. The Doctor soon followed up his letter by a visit in person, and found Mr. Anderson watching the dying-bed of his son Christopher, having but lately buried his two daughters and much loved partner. Yet he entered with heartiness into objects, the furtherance of which he had long deemed important to the cause of Christ in India ; and when it pleased God to take to himself that cherished child, he allowed himself to be persuaded, both by his friends in Edinburgh, and by Dr. Marshman, to accompany the latter to Copenhagen, a journey which would serve the double purpose of invigorating his spirits, depressed by long watching and sorrow, and of rendering essential service to the College interest. The following letters were written during this journey :—

TO HIS BROTHER, MR. CHARLES ANDERSON, EDINBURGH.

“ LONDON, 11th August 1826.

“ MY DEAR BROTHER,—Your letter relieved my spirits not a little. I pray that the whole of this journey may turn out for the glory of God. I know such things have been, and many such things are with Him. Since I left home, I have been, as you may well suppose, both high and low. No wonder than a change, or changes, which have all taken place since I was here last, two years ago, should rush in upon me in a moment. Still I have had peaceful and even animating anticipations. The souls who were so peculiarly dear to me, and in relation to whom such responsibility rested on my poor shoulders, are now ‘safely landed on that peaceful shore, where tempests never beat or billows roar ;’ and ‘tis but a little while when ‘He that shall come will come, and will not tarry.’ Sabbath was to me a day of solitude amidst society. I heard three sermons, enjoyed them all, but particularly that in the morning, from ‘the peace of God which passeth all understanding,’ &c. This was by Irving, and, with all his faults, I love him still.

“ We have been unavoidably detained a few days. On calling at the Danish Ambassador for passports, we found him a pleasant conversable man, and he was pleased to say he would be happy of the opportunity of enjoying our society, as he was going in the same vessel, and would accompany us to Hamburg. The king, he was sure, would be happy to forward such an undertaking. We sail to-morrow morning. . . . Let all the supplies be paid for as they ought, that is, travelling expenses, which you can ascertain, then add so much for each Sabbath. I can settle all, D.V., when I return. In your letter tell me particularly how the dear child is.—I am, my dear brother, yours most affectionately, CHRISTⁿ ANDERSON.”

TO MR. JOHN MACK, SERAMPORE.

— “ ON BOARD THE HILTON, FOR HAMBURG, 12th August 1826.

“ MY DEAR BROTHER MACK,—Of late I have passed through such scenes of sorrow and uninterrupted anxiety, that I am astonished I am on this side the grave. About seven or eight weeks ago, on rising one morning, without one moment's previous intimation, I dropped down in a dead faint, I imagine through constant anxiety. In falling, my forehead had come in contact with a piece of furniture, which hurt me not a little, though anything personal is as nothing compared with these relative afflictions. I could not get a few lines written to you before this moment, but being in the steam-packet, sitting by the side of this dear man, and hoping just to hail the Victory at Gravesend, which sails to-morrow for India, I resolved to say that none of you are forgotten by us. I hope this visit of Dr. Marshman to Europe will do both you and us good, and that misunderstandings being removed in certain quarters where they have so long existed, we shall all go on more smoothly. I must not tell you of all the castles the Dr. and I have been building in the air. . . . I question whether a book ever left the press, during the writing of which more tears have been

shed than over that now sent you,* while in fact it was resorted to to prevent excess of grief, and it served its purpose. When I lost my boy, being the last *intelligent* companion at home, no wonder than it proved a heavy trial. Dear little William Ward, a very quick and promising child, is but delicate, but perhaps in mercy to me he may be spared. Every letter I send at present must, I am sure, seem incoherent. Let them be considered simply as proofs of an affection which neither time nor distance can ever affect.

“CHRISTⁿ. ANDERSON.”

TO MR. CHARLES ANDERSON, EDINBURGH.

“COPENHAGEN, 22d August 1826.

“MY DEAR BROTHER,—After not a little fatigue in travelling, and weather still unusually warm, I sit down to let you know now we come on. We left London on the morning of Saturday, 12th August. The passengers were too much affected with sickness next day for us to have worship. The variety in the company was such as is not to be met with except in such packets leaving London. We had passengers from South Carolina, Mexico, Hanover, Russia, Germany, and Denmark. All spoke English, and the conversation was occasionally interesting. The Danish Ambassador was on board, an intelligent and very agreeable man. He entered very freely into conversation, and seemed quite astonished at what had been accomplished at Serampore. We got plans of the College, &c., drawn at London for Denmark, and they seem to have produced their effect on those who do not fully understand English. Count Moltke, the Ambassador, offered to write to the Prime Minister if we had got no letters of introduction. The offer we accepted, and it has been of service. After we had passed the Texel on the one hand, and Heligoland on the other, on Monday forenoon we had a good deal of conversation, and Dr. Marshman mentioned a Dane, Mr. Wallich, keeper of the

* “The Domestic Constitution.”

Botanic Gardens at Calcutta. We were down below when the steamer had stopped and taken a lady on board, but being so busy, we had paid no attention. Going on deck, I was surprised to find a lady sitting there, as there had been none before. I spoke to her, and found that she had been on board a sailing vessel which had lain there for five days in consequence of the wind being right a-head. During that time she had eaten nothing! Somehow Dr. Marshman's name was mentioned; to her it was like life from the dead, for who should this prove but the lady of Dr. Wallich, home from India with her children. She felt her strength return immediately, and proved a great addition to our comfort all the way. On the morning of Tuesday we began to run up the Elbe, a fine river, but of difficult navigation, being so full of sand banks. The first thing that struck us was the beauty of the Holstein horses, the shape and gait being to my eye so very graceful. Villas and villages on the left. About eleven we passed Altona, and entered Hamburg. An English gentleman, Mr. Shipley, joined us, so that we formed a party of five who resolved to travel together. . . . The difference between this and our own happy country now began to appear. Some difficulties as to proceeding on the morrow being adjusted, we left at six in the morning by land through Holstein to Kiel, in order to catch the steamboat Caledonia for Copenhagen. We had to hire an English stage-coach for ourselves, and put in six horses, taking them with us all the way to Kiel, about seventy-two miles, stopping on the road to refresh the horses; and had you seen us in contrast with the royal mail from Altona to Kiel, you would have thought us fortunate. I have been pleased with these seventy miles, to see such indications of humane attention to the cattle. At the stages where we stopped, the inn consisted of one long building, of singular proportions, from 150 to 200 feet in length, and from 40 to 50 in breadth. Under this roof the whole concern,—horses, cows, dogs, poultry, men, women, and children, are housed. This may seem uncomfortable, but in

winter especially it must be a comfort. The space is so very large, and the whole seemed so clean, that it was quite a curiosity—an eastern caravanserai with western comforts. Of the roads I can give you no idea, so sandy and stony. It took a day and a half travelling those seventy-two miles, and we had come on as quickly and with more comfort than any other conveyance. The results of war remain long after war has ceased. Here and there these were but too visible. In passing through Bransted, we saw one colossal statue which had been thrown down by the French, and in coming out of this neat and comfortable town, the curfew bell began to toll. That night we stopped at an excellent inn, the people, furniture, and manners all furnishing something for remark. We left at five next morning, and passed through what had once been a city, Bordisholme, by the side of a fine lake. Here the royal mail had overtaken us, with six horses, three abreast, with a carriage like a long coal-waggon, and seats slung across, containing men, women, and children, I know not how many. We travelled with them and reached Kiel, a town of about twelve thousand inhabitants, including a university for Holstein with about three hundred students. After dinner we got on board the *Caledonia*. Here were a number of ladies in full dress, the oddest looking figures I ever saw. They came, however, only to see their friends off, and after sailing a mile down the bay, they left us. The country here reminds one of Loch Lomond, with its islands. We were now in the Baltic. I must now refer to other subjects. The heat has been so great since we came that I feel as if always tired, and though the headache is better, I have been a good deal troubled with relaxed throat,—you know what I mean. On politics and religion I must not say one word till I see you, D.V. The journey will, I am satisfied, be of real service and value. No doubt it was necessary, and as I must have gone somewhere, I know not how profit and some physical alleviation of manifold trials could have been so united. In Dr. Marshman's company I have all that I could wish. Cheer-

ful and affectionate, sensible and pious, with an activity of body and mind very unusual for his years, it seems that our heavenly Father knew that I had need of such blessings, and has so provided them. . . . Nothing could be more important or seasonable for Serampore than our present visit, and had we been a fortnight later, we should probably have been too late. There has been a conjunction of circumstances which looks like providential. . . . You cannot think how I have longed to see that beloved child, or hear of his welfare. We think of returning by Amsterdam, Rotterdam, Antwerp, and Paris, but we must be guided by circumstances.—I am, my dear brother, ever yours most affectionately, CHRIST^A ANDERSON."

TO MRS. WILLIAM ANDERSON.

"COPENHAGEN, 25th August 1826.

"MY DEAR SISTER,—As I have told my brother I must touch neither upon religion nor politics, I begin with you where I left off with him. We had sailed from Kiel in a steam-packet with a view to reach Copenhagen in twenty-four hours. Next morning, a Count Shulino, the Governor of Zealand, had come on board. Dr. Marshman was sitting behind the helmsman reading, for he is never one moment idle, and on this gentleman hearing that he came from India, he walked up to him, and in conversation it came out that an acquaintance and friend of his, a Count Wansted, was Dr. Carey's brother-in-law by his second wife, Miss Rumohr. He thought Carey was dead, and was not a little surprised when Dr. Marshman told him that he had married them, and that Dr. Carey was alive and well. This Count offered to call upon our landing, on the Prime Minister, and has been of service to us. On board of this vessel was a fine young man, the son of the Admiral who was second in command when Lord Nelson attacked Copenhagen in 1801. He kindly offered, as he could speak English, to explain the whole battle to me when we drew near the city. On entering the Sound, we saw the coast of Sweden on the right hand, that

of Denmark on the left. After he had finished this, a boat finely fitted up, appeared in the bay coming near us. This young officer, having his niece with him, got into it ; and the meeting of the child with the grandmother, I suppose it was, quite overset me, which you know at present is easily done. In this boat were eight men, one standing up at each end in uniform, and six boatmen dressed in white, with scarlet sashes and black hats, sat in the middle. The boat was covered in with white canvass. When we landed, such a scene took place with our luggage and passports, as I must not attempt to describe. An English gentleman of property, about sixty, had accompanied us all the way, and preferred coming to the same hotel, where he remained till he left for Sweden. He was a pleasant and intelligent companion ; but, poor man, I suspect that before he met with the Doctor he imagined that religion made all men either melancholy or miserable. You can scarcely conceive of his surprise, which, with all the frankness of an Englishman, he confessed. Indeed, we saw that a very considerable impression was made upon him. He was present at our family prayer, which we never omit wherever we go. On parting, he gave each of us his card, and seemed as though he would not forget the interview. We got rooms at a hotel much more like our own country's than the one at Hamburg, but much larger, having about sixty windows in front. On Lord's-day morning we had worship at the house of Mr. Brown, the English Chargé d'Affaires, and in the evening in a Jewish family. The room was full, but we had simply family worship. During the day we saw Danish worship, but of this I here say nothing. We have been doing all we can during the week to get the business accomplished for which we came here, and in a few days will, *D.V.*, begin to move nearer home. We dined on Monday at the house of Dr. Möllar, a professor, who had invited several other professors to meet us ; two of them, besides himself, spoke English. One of them had been at Serampore, and the other had been two or three years in Greece. The host

is Professor of Divinity, and several ministers were present, but no blessing was asked or thanks returned. . . . Mr. Brown is an Irish gentleman, decidedly pious, a brother to Mr. Dennis Brown, Daly's friend, of whom you may have heard me speak, and his wife a daughter of Mrs. Pugit. Here they find themselves solitary indeed, and know not how to be as kind to us as they desire to be. But I have gone on writing about trifles, for what else can I put into continental letters ?

"I hope my beloved child is improved. Dear lamb, how I long to see him again ! Ah ! how different is this journey from any I ever took. I dare not look out for any little thing to bring with me, for there is only one, and he so young. Still, it is the Lord, and I submit. Every place where I go must bear witness to the deepness and severity of the wounds inflicted. Inflicted however they have been by Infinite love, and in tender mercy even to me. Oh, that it may prove so in the end. Give my love to inquirers.—Hoping to hear from you next post, I am, my dear M., your affectionate brother,

"CHRIST^A. ANDERSON."

TO MR. CHARLES ANDERSON.

"COPENHAGEN, 29th August 1826.

"MY DEAR BROTHER,—I wrote to you and M. the particulars as far as I have gone. During this last week we have had much kindness shewn us, and this forenoon we had an opportunity of conversing with the King for nearly half an hour about Serampore, and afterwards with the presumptive heir, Prince Christian. Before we were admitted, we found in the antechamber a number of poor people, with the first men of the kingdom, each waiting for a personal audience, and each sure to obtain it. The object for which we came is now, I may say, accomplished, and when you hear the particulars you will be pleased to learn how much is involved in this journey. One of the King's aides-de-camp, Colonel Abrahamson, an interesting man, has been with us all this afternoon, and has

shewn us the Normal School, the institution for the deaf and dumb, and the lithographic press. Of these he is the soul. You will form some idea of his active benevolence, when I mention that within the last few years he has got 1300 schools established in the kingdom."

TO THE SAME.

"PARIS, 21st September 1826.

"MY DEAR BROTHER,—While Dr. Marshman is sleeping on the sofa, I sit down to fill a sheet to you. Before leaving home, deceived by the scale of the map, or forgetting that one Danish is equal to four English miles, I had not counted on such a journey, for, should the Lord bring me home to you, I shall have been over above 3000 miles. When you consider this, and recollect that at various places we have seen such a variety of characters, and conversed much with not a few, I am sure you will excuse me from writing long letters. Iudeed, that my strength has held out as it has done, seems to myself an evidence of the great goodness of God, and, it may be, indicative of the journey being intended to answer some good end. Since I last wrote you and M., I have been a few miles into Sweden, and was very much pleased with it; then leaving Copenhagen we came by Lubeck to Hamburg, to Amsterdam, to Haerlem, to Leyden, to the Hague, to Rotterdam,* to Ant-

* In Rotterdam they met with a young man who was introduced to them as a pious and highly gifted scholar, who, having cultivated acquaintance with several of the Oriental languages, was about to devote his talents and acquirements to the service of Christ as a missionary in the East. This was a sufficient bond of union, and they spent a happy Lord's-day evening together. This was Charles von Gutzlaff, the late distinguished Chinese missionary and traveller, whose enterprising labours in the very centre of China, have left behind them effects which are likely to issue in a revolution of that vast empire.

Some months after his return home, Mr. Anderson received the following letter from him, which we give *verbatim*:—

"PROPATTAN, 28th January 1827.

"DEAR SIR,—You will know the writer of this letter when you are informed

werp, to Meehlin, to Brussels, to Waterloo, and to Paris, tracing nearly the route of the allied army, by Mons, Valenciennes, and Senlis. I have mentioned these that you may amuse yourself by tracing them on the map.

"I will not enter into particulars as to France, but you can easily suppose that eight days here should not leave many spare moments. Mercy and loving-kindness have followed us the whole way, and I do hope that some good will result from the journey, if not to others, to ourselves. To me it has been for some time an exercise of patience and self-denial, for I have received only one letter from home, that from yourself, dated 12th August, and only received 15th September at Brussels! The beloved child and the welfare of you all I have therefore had to leave in the gracious hands of our heavenly Father, and I trust that all will be well. Dr. Marshman will very likely be in Scotland about a fortnight after my return. He and I together

that he spent a Sunday evening in company with you and Dr. Marshman at Rotterdam. Having tasted the saving influence of Christian communion, I went next morning with three missionaries, Wiernkatter, Domniers, and Loyke, destined for Amboina, on board the 'Hellena Christina.' The Lord favoured us with a very excellent voyage. He was near to us when we called to Him, and brought us safe, 6th January, to Batavia. Rev. — Medhurst, a missionary of the London Society, took us into his house, and initiated us during our stay into the missionary labours.

"We are happy to state that the work of the Lord is carried on very diligently by this worthy servant. He preaches to the Malays and Chinese the gospel in their respective languages.

"You know that I was going to Sumatra; it appears, however, that I will be crossed in my design, and be obliged to stay on this island. There are perhaps very few stations where so much good among the heathens and Mohammedans may be done as here, I am therefore satisfied with this arrangement, and have given myself up to the Chinese.

"Feeling the importance of this mission, I entreat your intercessions in its behalf. May the Lord be pleased to pour down a rich measure of His Spirit, and to refresh a land whereupon never the dew of heaven fell. Christ will certainly be glorified, though there is still no soul among the natives who gives the honour to the Redeemer, that by His blood she was saved from eternal wrath.—Remember, dear Sir, before the throne of grace, your affectionate,

"CHARLES VON GUTZLAFF."

have engaged to accomplish the Scotch journey this year. . . .
With kindest love to all, I ever am, dear brother, yours most
affectionately, CHRIST^R. ANDERSON."

On their return to London they met the Committee of the Baptist Missionary Society, and made arrangements for the Scotch journey that year. This involved another absence from home, which he greatly regretted, but was anxious to comply with the wish of the Committee as far as he could, and smooth the way for that conference in the spring which, he foresaw, would require all the good offices and kind feelings of both sides to render it satisfactory to either. This journey was one of great labour and privation, being made at mid-winter, and when facilities for travelling in the North were fewer than they now are. They, however, enjoyed the interviews, sweet, though brief, with many Christian friends, who entertained them as they passed through; not least so with Dr. Chalmers, who, when he was made aware of their intention to visit St. Andrews, immediately replied to Mr. Anderson's note.

DR. CHALMERS TO MR. ANDERSON.

"ST. ANDREWS, 26th December 1826.

"MY DEAR SIR,—It was with the utmost interest and pleasure that I received your letter of yesterday, and I rejoice in the prospect of seeing another member of that venerable triumvirate whom I have so long admired. I had some intercourse with Mr. Ward when in this country.

"I shall take it for granted that Dr. Marshman lives with me when in St. Andrews. I regret that I have not another spare bed for you, but we shall be much together through the day, and our friends will have no difficulty in finding night accommodation for you. What I want you to do is to come forward from Cupar on the Wednesday night after preaching, which you can easily do in little more than an hour, and drive straight to my house. After the sermon, we propose to have

our Monthly Missionary Meeting in the Town-hall, and I do sincerely hope that Dr. Marshman will be enabled, by his address both there and from the pulpit, to extend the missionary interest in this literary and academic, but withal anti-missionary place. There are some of his Indian acquaintances in St. Andrews. Give him my cordial regards.—Yours most truly,

“THOMAS CHALMERS.”

It is not necessary, now that the sad breach is healed, and a kindlier spirit toward the men of Serampore pervades the denomination, to enter upon the circumstances which led to the separation, or even on the reasons which induced Mr. Anderson to exert himself before that event, to obtain the best terms for the Serampore stations, and after it had taken place, to procure friends and funds to carry them on. Fully coinciding in the principles recommended by the first Secretary of the Mission to his successors in office, as stated at the close of his letter to Mr. Ward, 9th July 1812, (see p. 207,) he lamented that they had not only been abandoned by those who had ever sought to reverse Mr. Fuller's policy, but forgotten by those who professed to admire it. Yet he had hoped that by an equitable allotment of the funds raised on the credit of the whole Mission, each party might pursue its own plans of usefulness, and a form, at least, of concord be maintained. When that was no longer possible, except by abandoning several missionary stations of great promise, or the college, which, with the founders,* he was sanguine enough to hope would prove a blessing to India, he undertook, with more than wonted energy, to provide the means by which both of these objects were to be maintained. He was no partisan, if by that term is meant one who defends the conduct, in every particular, of those with whom he is co-operating. His correspondence with Dr. Marshman, Mr. Hope of Liverpool,

* “The College will also require assistance, and I hope will not be without it. I anticipate the time when its salutary operation on the cause of God in India will be felt and acknowledged by all.”—Dr. Carey to Mr. Anderson, 14th May 1828.

and Mr. Foster, during the stormy period of the controversy, shew that his heart was upon the *work to be done*, as the best vindication of the character of the workers; and when it did seem necessary to touch upon the points in dispute, with all the familiarity and fidelity of friendship, he was free to point out to those he revered and loved, where he thought they had erred. While keenly sympathizing with the cause of Serampore, he never allowed that sympathy to blind him to the fallibility and errors of men, who, on the whole, had followed more closely in the footsteps of the great Apostle of the Gentiles than any in modern times. Controversy he ever shunned, and besought his friends by all means to avoid it too. He declined seeing the proof-sheets of the pamphlets published on the occasion, and saw none of them till they were before the public. He would have been content to have had the prominent facts put on record, and posterity left to form its judgment upon them; and posterity is likely to look on these great facts alone, and, overlooking the numerous papers criminatory and defensive, draw its conclusions from the work that was done, and the despised and often opposed instrumentality by which it was wrought.*

It would have been well if no other record of the Committee meetings of March 1827, which resulted in the separation of the Society and the Serampore brethren, had been left by either party, than such as is contained in the following letter, written

* At one time he contemplated writing a short pamphlet on some part of the controversy, but soon dropped it; a few notes which remain refer merely to the first principles on which the Mission was founded, and the desirableness of adhering to them. The following is the first clause,—“After all that has been printed respecting the Missionary settlement at Serampore, and the Missionaries who have been so long resident in that endeared spot, it seems to me that a time must come when the controversy, such as it has been, must be summed up, or, if not, dismissed. Many have said that it ought never to have begun, and others, that it ought to have terminated long ago. It is but seldom that such a thing comes to *Christian* burial, and in the present case I have no sanguine hope that anything I can say will have much effect with some. Notwithstanding, I will make one attempt, and then leave the subject for ever. It is the first time I have said anything, and I intend it to be the last.”

a few days after by Mr. Anderson to his brother. His correspondence on through all the period of the disruption breathes the same spirit. Laying aside all malice, and envies, and evil speakings, he left his opinion to be gathered from his exertions on behalf of a Mission to which he had been so long attached.

TO MR. CHARLES ANDERSON.

"LONDON, 23d March 1827.

"MY DEAR BROTHER,—This letter I wish you to consider as to yourself, not that it is of any consequence, but in these days I am sure, in many senses, quietness is best. I cannot give you any detailed account,—suffice it to say, that there has been abundance of conversation and talk about this affair, which, with six men accustomed to business, and unprejudiced in favour of either side, might have been settled in one day, if not in two hours. Last week, Wednesday to Saturday, daily, and this week, Monday, Tuesday, and Wednesday, have been occupied. To-day, Friday, they will, I suppose, be about ended. The result seems to be that the Society at home, and the missionaries at Serampore, should be publicly understood to constitute two distinct and independent missionary bodies.

"This will be regarded by some as a great evil, others will see it in another light ; but the thing most to be feared is, that there exists in certain parties here a strong disposition to controversy. However, I trust, that in the end, this will turn out for good, and I am the more disposed to think so, inasmuch as that, though *both* parties should be brought to their wit's end, it seems to me they could not go on longer without sin on both sides. Though Paul and Barnabas were perhaps both in fault, their separation was overruled for good.

"At the same time you will perceive that this unlooked-for result calls for faith in God, much prayer, patience, and wisdom. To err is human, and the Dr. is placed in a situation which requires as much of the grace of God as at any previous period in his existence. I know not what may be my path in this

business, but you will not forget me that I also may be preserved in the hollow of His hand. In such stormy scenes I now find the benefit of my long afflictions. Not entering into either side with the keenness which I might otherwise have done, perhaps I shall be kept the more from the strife of tongues. It cannot be many years before these mists and clouds will have passed away, and when that which is perfect is come, that which is in part shall have gone.

"24th.—I will try to let Mr. Innes know the final result. In the meanwhile I only add, that they seem to have agreed on a united declaration as to the fact of their being two distinct bodies.

"I can say no more, nor promise about writing, but endeavour to perform.—Ever yours, CHRIST^A. ANDERSON."

In the same spirit in about a year after, he replied to a letter of Mr. Dyer, respecting a proposed deputation to Scotland for the Society. It was not the least painful result of the Serampore controversy, as it had been conducted, that it had in many instances separated very friends. But Mr. Dyer could not close this letter, though an official one, to his former guest and fellow-traveller in the cause of missions, without a touching reference to past friendship, asks after his friend's only child, then refers to his own, at that time in Edinburgh, and begs to have their fraternal correspondence renewed. Having answered the official part of the letter separately, Mr. Anderson wrote to Mr. Dyer himself.

TO MR. DYER.

"EDINBURGH, 11th March 1828.

"MY DEAR BROTHER,—You close your letter by saying, 'I trust you still consider me as your sincere and affectionate brother.' Come then, as Fuller would have said, and let us see. You and I have passed through deep sorrow, have passed the climax of human woe, and it would be strange indeed if

we did not act sincerely by each other, the only lasting ground of all Christian affection. I need surely not say here that your situation has been a difficult one, and that it has required grace upon grace. Without referring to former days, in which you have always had *openly* my poor views in regard to subjects which have long interested both, I need not disguise that I have uniformly disapproved of the course pursued since I left you, and so far as you are concerned, I have now and then been surprised, and from brotherly interest in you, had I been at your elbow, would certainly have spoken, for I think you know that I am frank and open, and hate all disguise.

* * * * *

“With regard to myself, of whom you kindly inquire, do you know I have been long occupied with a very different subject from either the East or West Indies? It is right that *you* should with both, as you are pledged; as to the first of these, my path will appear, I trust, more and more plain, but while lying entirely on the oars, doing and writing nothing on the subject of this controversy, the condition of Ireland has engrossed every moment of my spare time. The result you may see by and by in a volume.

“Your little boy is every Sabbath in my pew at the chapel. Mine is pretty well, and I hope may weather through the years in which his dear brother and sisters sank.

“What say you to these times? Woe be to the man who knows not the virtue, and feels not the necessity for secret communion with his God and Saviour! But better days are coming.—Ever yours,

CHRISTⁿ. ANDERSON.”

The “path” referred to in the above letter soon became clear, and he entered on it at once. During the ten years’ duration of the Serampore Mission as a separate body, his exertions to interest the Christian public in it, and obtain the supplies needful to maintain it in a state of efficiency, were great and untiring. At no period of his life were his strength and

spirits more severely taxed than from 1828 to 1837. His journeys were frequent and sometimes extended. He made first biennial, and then annual visits to Ireland, besides various tours in Scotland and the north of England, to collect funds and communicate information. His correspondence, both home and foreign, was voluminous, and during this period almost entirely confined to the subject of the Mission. With the friends of the cause at home, and with the missionaries abroad, he maintained a constant intercourse, the amount of which may be judged from the fact, that during three of these years he seems to have written upwards of one hundred letters, many of them at great length, to Mr. Hope of Liverpool alone. Besides this he had to arrange the intelligence received, and the subscription-lists for publication in the Periodical Accounts. The only assistance he had in this was the occasional and gratuitous aid of a relative. Yet all was a labour of love, nor did he complain of the burden, or of the opposition he sometimes met with. It was only the coldness or carelessness of some professed friends that drew the slightest murmur from him. And when death had withdrawn from labour to rest the fathers of the Mission abroad, and the ablest and best of its supporters at home, it was a source of regret, and not of congratulation, that *his* work in the cause was brought to a close.

The following letters are selected from his correspondence during this period.

TO MR. JOHN MACK, SERAMPORE.

"EDINBURGH, 2d March 1827.

"MY VERY DEAR BROTHER MACK,—As I have written to others and my time is limited, I must refer you to them for intelligence. . . . My only anxiety now in regard to Serampore is; that the juniors may be eminent for godliness. See what our good Doctor has said about you in page 5 of the Statement we are about to discuss with the Committee. Oh, may his fondest anticipations be far exceeded ! And why should they

not ? In each of you there exist, it is true, the remains of sin, and each is clothed in a body of sin and death, and each may be different in regard to natural constitution ; but, my dear brother, what does this signify ? Was it not so with the first three ? And what do you say to the fulness that is in Jesus ? Draw upon it daily, hourly, for fervent love to each other, notwithstanding all your imperfections and shortcomings. Never mind, still resolve to love each other, and more and more. Pray for this. *But* for the love so beautifully delineated by God himself in the 13th of 1st Cor., any Church, any little circle of saints, would soon prove more hideous than the crater of Vesuvius. May the dew of divine love and mercy descend upon you, and make you a blessing to generations yet unborn. . . . Ever believe me, my dear brother, most affectionately yours,
CHRIST^A. ANDERSON."

TO MR. CHARLES ANDERSON.

" BELFAST, 23d August 1828.

" MY DEAR BROTHER,—This journey has on my part been a continued scene of bustle and fatigue, travelling and talking. I have been up several nights travelling to reach places, *i.e.*, three complete nights, and twice up between four and five in the morning. But I am quite well, and so is the Doctor. . . . I had intended writing you, but it was quite beyond my power, and indeed, when a man comes to Ireland he should be absolved from the duty, that he may give his time and soul to the country before him. As to its state I will say nothing here, nor perhaps till I have the pleasure of seeing you. The Doctor and I are just going to Mount Panther, a place up from Dundrum Bay. We expect to have the favour of both preaching all to-morrow, and seeing some friends from India, who may probably take an interest in a country where they acquired their wealth. Forget us not at a throne of grace, and ever believe me, yours,
&c.,
CHRIST^A. ANDERSON."

TO DR. CAREY, SERAMPORE.

"EDINBURGH, 4th November 1828.

"MY VERY DEAR BROTHER CAREY,—Two days ago I received your welcome letter of 14th May, in reply to mine of October by the Louisa, and now sit down to write, however hastily.

"I am happy to say that neither Mrs. Marshman nor you need be under any anxiety as to either Brother Marshman or one or two whom I need not name. As to both him and myself, since we have been so much together, I may only add in the language of our old Scotch version of the Psalms, which I suspect Brother Mack will insist is so beautiful,—

'The Lord is very gracious,
In Him compassions flow,
In mercy He is very great,
And is to anger slow.'

"Much reason I am sure He has, and that too frequently, to be angry with His children, who at some seasons, instead of doing all things, seem capable of doing nothing, without murmurings and disputings. The question raised by the Committee was, it has always appeared to me, a very unreasonable one, and the settlement might have been very simple, had it not been one to which the constitution and operations of such a Committee seem abhorrent. But truly you need not be surprised at that melancholy, not to say childish war of words which has been waged for some time. It should seem as though it were an epidemic, and nothing could be discussed in a calm spirit. . . . For a number of years Christians in this land have been running a career of religious vanity, and amidst the abundance of fulsome complimentary language, may seem surprised at the indications of divine jealousy. But God will never give His glory to such a course. We know what came in the rear of Hezekiah's vanity; and vanity *now*, seeking for the pre-eminence *now*, is such folly when we are drawing nearer to the day when our blessed and adorable

Redeemer is about to ascend His conquering car, and reign unquestioned and alone, that one need not wonder to see religious people set by the ears and become like blind men, if they dare to indulge in it. No, the Lord *alone* shall be exalted in that day, and it is high time for us to know that in all we do for Him, there must be more and more of *God*, and less and less of *man* in it.

“You are aware that I have been with Brother Marshman to Denmark and Holland, to England and Ireland, and had he gone to America I intended to have accompanied him. Had there been no unwise and anonymous controversy, more might have been done. But the Lord, I trust it was, led through all this path, and determined that it should be this and no other. In the end, I have no doubt, good will arise to the cause, better days are coming, though troublous, it may be. Yet why deprecate these? ‘Count it all joy when ye fall,’ &c. ‘The city shall be built again, and the wall even in troublous times.’ ‘I will shake all nations, and the Desire of all nations shall come.’

“I am just now in the press with the ‘Periodical Accounts.’ The arrangement I follow, being that of simple narrative in chronological order, will admit of easy reference at any future period. It is desirable that the European reader should learn the grace bestowed on these dear Asiatic labourers, as they speak for themselves, and utter their own reflections. It is satisfactory to hear the native heathen, as well as the converts, express themselves in their own terms. This idea includes the insertion also of such parts of your letters as may enliven, illustrate, or carry on the simple narrative. . . .

“The Lord bless and cheer you.—Believe me, your affectionate brother,
CHRIST^A. ANDERSON.”

TO MR. MACK, SERAMPORE.

“EDINBURGH, 4th November 1828.

“MY VERY DEAR BROTHER MACK,—You understand, I hope now, that ceremony and the ways of the world are banished

from our intercourse, and that as a matter of conscience, duty, reason, and interest, you must write to me without waiting for letter about. I was delighted with all that you have written. . . .

“And now, my dear Brother, what can I, shall I say more? My heart’s desire, my prayer for you is, that God may peculiarly bless you. Oh to live in these days in that calm and balmy region of peace and joy which Jesus has revealed as our own in possession even now, whatever betide. He knew that in passing over the sea of life His, *all* His, followers must cross many a threatening wave; yet what did He say? *PEACE I leave with you, my PEACE I give unto you.* Now this was not the word of His *power*, saying to these foreseen waves, Peace, be still; but the word of His *grace*. Yet not the peace upon justification, glorious as it is, for that is peace *after* a storm—but more glorious still, this is peace *in* a storm, and *notwithstanding* it also. If this is so, then the full strength of this wondrous legacy can never be proved.

“When you come to see the first Number of the Periodical Accounts, you will be better able to judge how to increase their value and interest. The Doctor’s spirits are good, which is a mercy, and I hope you will find, that however much we deprecate both fire and water, both, if sanctified, do the Christian real good. I must not, cannot, allude to my own afflictions. I am now *alone*, yet I trust the Father is with me, and I am spared to hope for better days, as it regards the souls of men. To all else I may well be dead. Peace and love, and every blessing, from your affectionate Brother, CHRISTⁿ ANDERSON.”

TO DR. MARSHMAN.

(About to sail for India.)

“EDINBURGH, 31st January 1829.

“MY EVER DEAR FRIEND AND BROTHER,—Ever since you left, I have been disabled from writing by my sprained thumb, but rely upon it that India shall not be forgotten. If you go

on well abroad, I trust that I may be spared to prove to you that my interest in the cause is founded on principle, and on the feelings of many years. . . .

"Should it so happen that I cannot catch you again, what shall I say? Give my kindest love to every one at Serampore. Long has the very sound of that name been music to my ear, and I trust you will, with your assistants at the stations, be favoured by God to discourse such music as will make it sweeter still. May the richest of heavenly blessings descend on you, and carry you and yours to the desired haven. Long as life shall last, may it be ours to toil in our Master's vineyard,

'Till evening's welcome hour shall shew,
We were our Master's care.'

"Remember me with warmest Christian regards to Dr. Carey, to Mrs. Marshman, to John, (Oh, I hope he will be a happy and a useful man!) to Mr. Mack. But I will write to each and all very soon.—I ever am, most affectionately yours,

"CHRIST^R. ANDERSON."

TO DR. MARSHMAN, SERAMPORE.

"GLASGOW, 16th June 1829.

"MY EVER DEAR BROTHER,—Before you left, it seems as though you must leave some *memento* behind you, after all our wanderings together. Do you remember my falling (in Holyrood House) with John Knox's portrait in my hand, anxious that your reverence should have a proper view of it? Well, I have never recovered the use of my thumb fully since. It has been a great drawback in writing, but time I trust will restore it.

"After you had left us, I fell in with a lot of books, so valuable and uncommon, that I have availed myself to the full extent of your permission. A library like that of Dr. Stuart, with the Oriental books at the end of the sale, very seldom comes to the hammer. I will enclose a list for the cases Nos. 1, 2, 3.

"Speaking generally of the state of the country since you left us, it has by no means improved. Distress has been travelling here and there in almost every direction, and falling very heavily on many who used to be ready to assist in Missionary operations. Witness Glasgow. . . .

"As to our own concerns, I cannot as yet say much. Preparatory to my going into the North of England, and again into Ireland, I am printing a circular, and will issue No. 2 of the Periodical Accounts on my return home. This we consider is dealing wisely by the intelligence received; and by faith and patience, I think we may get on at whatever rate. There is no *better* way, nor ought there to be at any time, any *other* way. I propose, D.V., leaving home 7th July, going to Newcastle, Leeds, Bradford, Halifax, Ewoodhall, Liverpool to Dublin. I have an invitation to Ireland, connected with the native Irish, but Serampore will also be attended to, as far as circumstances will permit me to carry it.

" . . . I trust by this time you are safely landed. As to myself, I go on much as you saw, but I will not trouble you with my own little affairs at present. May the blessing of God descend upon us, and carry us on to bright and better days. Ever, ever yours,

CHRIST^A. ANDERSON."

TO MR. CHARLES ANDERSON.

"LIVERPOOL, 22d July 1829.

"MY DEAR BROTHER,—Yesterday I received your letter, and was pleased with all its contents. I am quite recovered, and expect to sail this evening for Dublin. . . . I have preached in various places, and the only thing required is, that I should move about. I find a visit to a place dispel the ignorance of circumstances, and that in almost every place there are individuals of piety, and worth, and weight, who are far from being indisposed to be thus set right. Meanwhile, Mr. Hope is about £750 in advance for faith to feed upon. . . .

"Give my kind Christian love to the Church, and say that I

have enjoyed the opportunities of preaching much, and a corresponding feeling in return has been shown wherever I have gone. How much of this is owing to prayer, another day will show. . . . I ever am, as you know, your affectionate brother,
 "CHRIST^A. ANDERSON."

TO J. C. MARSHMAN, ESQ., SERAMPORE.

"EDINBURGH, 18th September 1829.

"MY DEAR FRIEND,—Most heartily do I thank you for your letter of 9th December last, and as heartily would I have done so for your promised long letter *to be* of 1st January. . . .

"You are striving very laudably to make paper. I send you a thin volume on the subject, which I am sure will interest you. See the blank leaf.

"India is engaging the attention of many; and could the country be roused to anything, they would rise and act. But there is not one department here in which things seem not to have come to a crisis, and men look on to see what is coming next. Were there an outlet for its power of production, I fear the mass would be more gay and extravagant than ever. Now this will not always do in a nation, and there is often mercy in depression.

"The bearer, the Rev. Mr. Duff, to whom I wish you to be kind, comes from the General Assembly here, and is favourably inclined towards Serampore and College, schools, &c., notwithstanding all the strange things that have been said; and I believe will be much gratified by any attention you may shew him.

"Now that your good father has arrived at home, and you are able to consult and pray together, I trust that if you resolve to *say* anything, it will be done not only with deliberation, but *wisely* and *at once*. There is such a thing as writing too much, and any man whatever may absolutely write himself down. I am afraid your father has laid himself a little open by being so particular, to a degree that not one man in ten will take the trouble to understand. Men frequently care less about us than

we imagine ; and except we can be short, clear, and specific, they soon grow tired of us and our story.

“What may be the path in which an indulgent Providence intends to lead you, will I trust ere long be more apparent. Another path than that in which your father trode while here I cannot see ; and though he could not please even some of his friends in England, with all the imperfections which must ever attend us here below, I trust that the Lord himself was not offended. It is but a little while, and He will clear up all. The recent intelligence is indeed interesting, and, were the community not now in its present state, would tell. As it is, we must look up to God and leave it with Him. Will you give my very kind regards to J. ? Ah, that he felt how anxious we are that he should turn out all we could wish ! He knows well that I object not to his considering ‘the stars in their courses,’ but then if he will go to heaven, he will take the stars *in his way*, and go beyond them to Him who clothes the heavens with beauty.

“Dear Mack tells me in his Journal of one J. C. M., who takes his place in *preaching* to the children, and the Christian village.* Or does *he* (J. C. M.) say, No,—*talking*. Well, be it so, with this I am delighted. Oh, do go on ! What care I about *reverend*, but tell me when I am to put his engaging thus in the extracts of the Periodical Accounts ?

“Give my kind regards to Mrs. M., and ever believe me
yours,
CHRIST^A ANDERSON.”

TO DR. MARSHMAN, SERAMPORE.

“EDINBURGH, 19th March 1830.

“MY EVER DEAR BROTHER,—I daresay you would not have

* “I established a Christian village a mile from hence, about thirty months ago: we have now nearly a hundred in population, men, women, and children. The Sunday’s congregation musters fifty, and sometimes sixty. It is a most gratifying sight. When I can muster funds of my own sufficient, I will put up a village church and give it a bell. In this land of idols the sound of the Sunday bell calling Christians to assemble for worship, is of the most harmonious and soothing character.”—Letter of Mr. Marshman to Mr. Anderson, 9th December 1828.

gone to see the Abbey, or John Knox's portrait, had you foreseen it was to lay an embargo on my pen hand. Writing is still difficult, and my hand shakes sadly. But enough of this.

"I am delighted with all your communications, especially those of the last six months. You are well aware that the cause received a sad shake or dash here, and can easily understand that there must be a season allowed for its recovery. But I think as to affection and confidence, it will come round. I am working on No. 4, and wish I could have enclosed No. 3 to-day, but cannot. I am quite well, but cannot open my budget now. I hope you received the books sent. Mr. Duff, who has some letters, must have arrived too. . . .

"Peace and love be on you all, and your affectionate brother,
"CHRIST^A. ANDERSON."

TO JOHN C. MARSHMAN, ESQ., SERAMPORE.

"LIVERPOOL, 6th May 1831.

"MY DEAR JOHN,—And so it has pleased God to put into your hands that cup which almost all His children have had to drink with so much agitation, and trembling, and sorrow! The removal of an immortal creature, after only ten or twenty months' existence here, when the bud of being is just bursting into beauty and interest before a parent's eye, is indeed a mystery; and the parent, pacing back and forward at one moment, and at another unable even to do this, but still in anguish repeats, 'There must be—there must be another world.' There is—yes, there is; and though your dear departed child died before she came to the knowledge of good and evil, what then? That was a knowledge which carried your first father out of Paradise, and this ignorance has not prevented your beloved infant from entering into it. Oh no! such is the fulness and grandeur of our Saviour's interposition. that

'Death, who boasts his myriads slain,
Appears a captive in his train.'

‘For as in Adam all die, so in Christ shall all be made alive.’ Yes, and long, long before then the wound shall be dressed and healed by the same gracious hand which inflicted the blow,—greatly healed even here below, and more than healed when parent and child shall meet again, and one eternal *now* shall be the only measure of their being.

“Do you remember when in Edinburgh of my pointing out to you the monument of poor David Hume, a large round tower on the brow of the Calton Hill? Close by the very door of it there is a stone—an infant’s monument—bearing these lines :*—

‘When the Archangel’s trump shall blow,
And souls to bodies join,
Millions will wish their days below
Had been as short as thine.’

“I have thought and felt—often felt, as you may well suppose—that there are few positions more critical and important than that of a Christian parent when his heart is bleeding over the dust of infant children. As he ought not to have been unduly *elated* by the loan, so he must not be unduly *depressed* by its recall. He must not now make *too much* of his afflictions, so neither must he make *too little*. He must not *despise* the chastening of the Lord, so neither must he *faint* when he is rebuked of Him. Oh, but this is difficult—nay, without Divine grace, impossible! Affliction of every kind is an *evil*, and human nature will go to one or other of these evil extremes if God is not near. Near, however, He is, and peculiarly so, then. In return for what in itself is, or seems to be *unmixed* evil, there He is to convey *unmixed* good—to make us par-

* Not far off, in the same burying-place, is the spot where Mr. Anderson’s own infant family lie, a spot which he often visited. A few months before we laid him also there, he took the writer to see it, and expressed his wish that the last of Robinson’s well-known lines should be inscribed under the record of his children’s name and age :—“They died, for Adam sinned—They live, for Jesus died.” Then walking round to the stone mentioned above, he pointed to it, and read the inscription aloud with a solemnity and pathos peculiarly his own.

takers of HIS HOLINESS. No favour to a sinful creature *can* surpass this. I pray that the Lord may be with you both, and sanctify you to His glory here, even here below ; for all along the pathway of life, sanctified afflictions are among his highest favours. They fit us not only for leaving this world, but absolutely for living in it. On this theme I could dwell for hours, but I must proceed to other matters.

"I am delighted to find from your father's letters and those of Dr. Carey, that you are not discouraged on the whole. So let me tell you, neither are we. Discouraged ! no, far from it. The cause—yes, the cause which has been so sadly lost sight of, because there is actually so little genuine heart-felt pity for the heathen—the cause is sufficient to cheer the mind amidst all the rocking changes in Britain and Europe, which will no more permit unthinking stupidity to sleep. For as certain as the mystery of iniquity is to be destroyed, so certainly is idolatry to be overthrow. So also since the mutual declaration, amidst the war of words, we have had in your progress various indications that the Lord is among us, and if so, all is well and will be well.

"Look over No. 5, and see how I value the *Durpun*. Do not omit to send me two series of this paper. After you glance over No. 5, I would only add, *Feed me with food convenient for me*. I have just read your letter to Mr. Hope about the venerable Fernandez, and the whole style of it warms my heart towards you. May the Lord lift up the light of His countenance upon you, and we shall yet see good days.—With kind regards to Mrs. M., I remain, my ever dear friend, yours affectionately and sincerely,

CHRIST^A. ANDERSON."

TO MR. MACK, SERAMPORE.

"LIVERPOOL, 7th May 1831.

"MY VERY DEAR BROTHER MACK,—I need not say that since the arrival of the appeal, it has been a time for action—for deeds, not words. But having come this way from Ireland, and

finding a ship about to sail, I seize the opportunity. It was in Aberdeen that I first heard of that deeply mysterious providence which must needs have overwhelmed you. A few days before I had heard from Dr. M., and you were all mentioned as being well ! To lose a sister, an only one, and such a sister, and so suddenly, was one of those deep trials, which, however the emollient hand of time may soften, no subsequent events can ever efface. The effects remain, and by an all-wise Providence seem intended to remain till we drop into the grave. They prove, though most painfully, that the great and glorious, yet most compassionate Redeemer, is acting upon a scale far too great for our present feeble and low conceptions ; though the day must and will come when the Messiah will tell us all things—explain all, and not only cause us to acquiesce, but to rejoice in all the shifting scene of life's mistaken good and ill,

' From all their afflictions my *glory* shall spring,
And the deeper their sorrows the louder they'll sing.'

"One consideration has been of great use to me in reconciling me to losses which have cost many a groan and many a salt tear. It is this: that many, if not most of the trials of the Christian are actually intended as preventives from some greater evil, an evil which at the moment we did not see, and while here below may never discover ; but still some greater evil which, if the affliction had not occurred, must have ensued. Afflictions by death are no doubt heavy and severe, just in proportion as they are felt by the survivor ; but they are evils, and so evil, that without Divine grace they leave the party worse than they found him. Not so if they are sanctified ; then is the party not only in a better state than before, although he cannot think so for a time, but the greater evil is avoided, and sooner or later he is astonished to find that passage to be in some degree at least applicable to his own experience,—'It is good for me that I have been afflicted.' I see now that there is a certain *position* in which every one must stand, and certain *sad* ground which he must occupy, if ever he is to see and feel

the meaning of certain peculiar and important passages of sacred writ. So, except in this very *vale of tears*, they never can be known or *observed and felt*. Bitter, then, as my affliction has been, and all-reluctant though I was to go down into this valley, still I now say, It was good for me that I have been afflicted, *that I might learn thy precepts*.

“So I trust, my dear brother, it will ultimately be with you : I say ultimately, and it is a great mercy that God has far more patience with His people than any of His people have with each other. The men of the world often feel *extravagantly*, and then feel *nothing*. Their hearts yield for the moment to the stroke of the rod, but soon they rebound to their wonted vanity. The Christian feels *long*, and there is nothing sinful in this, nay, he may do so till his last and dying day, if so be he does not sorrow as those who have *no* hope. I pray the Lord may support you, and grant you what is to be found nowhere else but in Himself, ‘enough to satiate every sorrowful soul.’

“With regard to the cause in which *you abroad* and *we at home* are engaged, two things, and blessed be God, only two are peculiarly incumbent. These two possessed and persevered in by both parties, the day is won. Jesus, after all, though so sadly wounded in the house of His friends,—yes, Jesus, notwithstanding all, may be magnified, and extolled, and made very high. The one is *faith*, the other is *patience*. *Faith* to fix the eye on the purpose of God with respect to the death and sufferings of His dear Son, for as yet there has been no suitable or adequate reward,—*faith* to fix and feed on the promises, which certainly will be fulfilled to the very letter,—*faith* to believe in the glory before the glory comes, and to rejoice *in* it, whether near or remote. And *patience* to persevere in ploughing and sowing, while waiting for the latter rain ; ay, and patience amidst all the discouragements arising from the love of dispute and the love of display in those who ought to have known better things. But I do believe, if the Lord will condescend, notwithstanding all our unworthiness, to grant us these two,

that hope, and joy, and love will succeed. And should not this, my dear brother, satisfy? Surely. Who were those men far more eminent and worthy than we can ever be, who said, 'Being defamed, we entreat; being persecuted, we suffer it?' The offence of the cross, and opposition to the *extension* of the Redeemer's kingdom, have not ceased, and this is an opposition which has often been but too successfully accomplished by strife within the tent of Zion. But still let us press on, let us hear God's voice in every storm, for still it is true that 'all the winds are His.' Adversity is the school in which great characters are formed—let us grow thereby.

"No. 5 you will receive with this. No. 6 I must get out soon. Since the Appeal about £2500 have been received, £2000 of which have been sent. The Lord proves that the silver and the gold are His.—With prayer for the upholding grace of God, I remain, dear brother, yours with affection and sympathy in the kingdom and patience of Christ Jesus,

"CHRIST^R. ANDERSON."

TO MR. MACK, SERAMPORE.

"EDINBURGH, 13th August 1831.

"MY DEAR BROTHER MACK,—It is unnecessary for me to repeat how much I sympathize with you. I am persuaded that the purposes of the Lord with regard to all children are not only wise, but full of a love which is far too great for our present feeble and narrow comprehension, while one main immediate design seems to be, that of bringing us to say, as we never did and never could before, 'Whom have I in heaven *but* Thee?' and there is *none* upon earth whom I desire besides Thee.' Oh, how difficult to say this in sincerity, and as we ought! And what wonder, then, if great and sore troubles must ensue to prepare the way, and enable us at last to say so, not only with acquiescence, but with peculiar tranquillity and even delight, when that sad soul of ours becomes like a weaned child. In such cases as that referred to, the removal of those we so justly

love, 'tis indeed the survivor who dies, and I am sure from very, very painful and long experience, that there is no effectual and profitable relief to the sufferer, but in his taking a deeper interest in that cause which *never dies*.

"Within these few days I have received yours, written on the way to Dinagapore, and shall be happy to receive your journal. Is there a likeness of dear Fernandez? He is a man whom I greatly respect. By the Periodical Accounts, No. 6, sent with this, you will see that I suppose the year 1830 to be somewhat like an era in the Mission. Let it be so; and now that the Lord has been shewing us what He can do, that He can raise up qualified men in India, and send us, for you, supplies of money, let us 'thank God and take courage.' Proceeding with humble dependence on Him, but with patient perseverance and vigour, we may yet often have reason to lift up our voices in praise, saying, 'Who is so great a God as our God!' So far as my feeble powers can go, you may ever consider me as identified with the cause of India—I was going to say, of the Indo-Chinese nations, and China and Japan, for I have a habitual craving after all these regions that they may be given to the Saviour for His possession. Yes, there will yet be *deep divines* and powerful sermons there, and the music of sweet voices warbling with delight over the uncreated beauties of our blessed Redeemer's person, and character, and reign. Oh, what a privilege, my brother, if our poor worthless names may be but associated, though in the humblest sense, with what is emphatically called the 'beginning of the gospel,' and as it regards these various countries. With respect to any country or nation, thrice blessed are the men who have anything to do, however remotely, with *the beginning of the gospel*. The word *remotely* has dropped from my pen in order to take in, if it be possible, my poor feeble self.

"Now, let my sitting down here at the ends of the earth, and thus writing to you, be a lesson of contentment with your lot in India, whatever that lot may be. You know I was to have

gone out long before you even thought of it, and that it is now many years since I was to have been up in the morning, calling out *Juldee curro*, &c., to the poor dear Hindoos, and yet here I am. After all it seems now that the Lord was in all this. He has a right to say not only 'Go,' but, 'Remain where you are, and if India does lie near your heart, a day may come when you may gratify yourself by doing some little for its benefit.' Apply all this to your employments with the young Hindoo now—the bruised reed, the smoking or dimly burning flax. It is the Lord who orders the bounds of our habitation, and He can and does make us of more use there than perhaps we could have been anywhere else. May all that is *past* fit you for all that is yet to come.

"I was pleased with a hint in one of your letters, the getting up of elementary works for the natives, Dr. Carey taking one department, Dr. M. a second, John a third, and you a fourth. I hope this will be kept in view and a commencement made. Since Dr. C. has been relieved from going so often to Calcutta, I could not help hinting to him that it was perhaps in order that he might have some leisure for *bringing up* the College at his own door to a higher standard. The *reign of uncertainty*, if not disappointment, seems to have begun as to many things connected with governments, both at home and abroad, so that it becomes the Christian's especial duty to *send for himself* as far as he can, and to build up the cause of God under the patronage of One alone, and that one Himself.

"How No. 6, taken all in all, will delight you! May grace, more grace, be given to us all—to the beloved Native labourers. I must write to them soon; tell them in the meanwhile that I do not forget them at a throne of grace.—Peace be with you, and yours affectionately in Christ Jesus,

"CHRIST^r. ANDERSON."

TO DR. MARSHMAN, SERAMPORE.

"EDINBURGH, 17th June 1833.

"MY EVER DEAR BROTHER,—You will fully and at once believe that in so far as regards your own losses, Brother Carey's, and yours, and the orphan children's, it is far from being easy for me to express how much I feel for you all, but before this can reach you, I trust the Redeemer has, in some way far beyond our conception, stayed His rough wind in the day of this trying east wind. By this time also you will have been able to moralize over them, for, to my mind, there is a moral grandeur in them. They are too severe to be in wrath, and this point once turned, it is impossible to say what, or how much good may ultimately come out of them, good to yourselves, good to the cause also in which you have laboured and not fainted.

"For the *Mission*, I must again tell you, I feel no similar distress. I never wrote to you about the funds falling off to such extent. No; and the pause in our remittances was natural enough, as I must explain to Brother Mack. And it turns out to have been a pause in providence, otherwise the money on the way would have been engulfed in Macintosh's.

"At this moment all other feelings are occasionally lost in desire to hear of Brother Carey's health. But God is wise and gracious, and there I must leave the subject.

"At last you have sent the Memoir of Translations, and then tell us not to print it till we hear from you again. I know not what this means. Long since Mack promised to send us the correspondence with the British and Foreign Bible Society, but it has never come. However, this second Appeal must go out first, and before long Mr. Hope and I must see what can be done to redeem or dig you out of the ditch, of which long ago dear Fuller, long-sighted man, so solemnly warned you, the ditch of patronage. But no, you would go and play at societies and committees, and see what has come out of it! You do not

think me so queer a man now, because I happen to have seen into all this before you. Indeed, what is very strange you have scarcely seen into it now. *Measured* language, by all means, let there be, but there must be more of *point* in the close of your Memoir as to the great cause itself.

“The hurry occasioned by your recent losses must, however, first be over. And here, strange as it may seem to others, as to the losses sustained by the Mission, let me congratulate you. May the Lord spare you all to us longer, for I cannot help thinking that by these repeated providences, He is taking His own, and therefore the best way to deepen the interest which ought to be felt in His kingdom both in India and at home. There will be a season in which your faith and patience will be put to the trial, but abundant relief will come to you at last. Your letter to the brethren at the Stations will have a fine effect on such as are at all alive to God. You will see the use I have made of it in the sheet sent.

“I have lately been to Ireland, where I was received with all the usual kindness—received nearly £200, and they say I must now come every year, instead of once in two years.

“I have written to *all* our brethren at the Stations an affectionate letter, addressed to Mr. Mack’s care. I rely on its being forwarded to them, as it may have some good effect. If the Lord will, I collect for you here on Sabbath week.—I am, as you well know, your steadfast and affectionate brother,

“CHRIST^A. ANDERSON.”

In August following, (1833,) Mr. Anderson, in conjunction with Mr. Hope, endeavoured to fulfil the promise made in the last letter, by waiting in person on the Secretaries of the British and Foreign Bible Society, to urge a settlement of the claims of the Serampore brethren on the Society, for the expenses incurred in bringing certain versions of the Scriptures in the Oriental languages through the press. The facts were simply these:—In the Sixth Memoir of Translations, published by

the Serampore brethren in 1816, it is stated that an edition of 1000 copies of a first version of the New Testament in any of the languages of India could be brought out for £500. On perusing the Memoir, the late Mr. Hey of Leeds resolved to attempt raising this sum for each of the twenty-six versions there enumerated as still required, in addition to the six already printed. Deeming it quite practicable to raise £13,000 for this purpose, he had proceeded to obtain among his friends £1475, when, being persuaded by some of the adherents of the Bible Society, that *it* was more likely to carry out his plan than a single individual, he committed its completion to that Institution with the sum he had already raised. Upon this the Committee, accepting the trust, sent a resolution to India, purporting that whoever should in any language produce a *first version* of the New Testament, on its being approved, should be entitled to £500 for the purpose of bringing 1000 copies of it through the press. On this resolution reaching India, and the appointment there of a "Committee of Translations," *thirteen* versions were sent to it by the Serampore brethren for examination. A difficulty occurred in finding persons qualified to review and pronounce upon these, so that it was two years before the first four were examined and paid for; some years farther elapsed ere five others were in like manner approved and paid for by the Society at home; while the four last of the thirteen remained without any step being taken either to approve or condemn, but no farther grant was ever made on account of them. Meanwhile *ten* versions, in addition to the *thirteen* already mentioned, had been made and printed at great expense, and waited the examination of the Society's Committee of Translations. An account of them had been sent to the Secretaries and Committee at home, and the whole of these fourteen versions were duly tabulated in the Annual Report of the Society, year after year, as *printed directly at its expense*, though *no grant whatever was made on account of them*, or

any part of the sums granted for translations in general had ever been placed to the account of them. The last vote was in 1824. The whole of these versions had left the press in 1827. The outlay for paper, types, and printing, besides the support of Pundits, had pressed so heavily on the translators themselves, that they had been forced to place the whole on the general fund for translations, which was now (1833) deeply in debt, waiting for the promised grants of the Bible Society.

As no definite replies could be drawn from the Committee to the written applications of the Serampore translators, Mr. Anderson with Mr. Hope waited on the Secretaries to urge their claims, which they did upon every plea of justice, good faith, and Christian principle. The Society had already for many years claimed these versions as their own, taken credit for them with the public, and lauded their translators, telling the world that they were "prosecuting their labours with unabated ardour;" yet when these translators, after nine years of this unabated yet unassisted labour and expense in bringing out these versions, asked for the promised aid, they were coolly requested to put the particulars of their claim and the grounds of it in writing, to be submitted to the General Committee. This Mr. Anderson did in a short Memorial of six pages, and offered to be in waiting at the meeting of Committee to answer any inquiries, or afford proof of the facts stated in the Memorial. He was present at the meeting, and expected a Sub-Committee would be appointed to meet him. The propriety of this was denied by some, no evidence was sought, and the whole subject was dismissed with a Resolution, "That the Committee did not at present feel themselves in a situation, from any evidence, now or hitherto adduced, to come to any conclusion on the subject of such letter or conference."

Thus terminated all hopes of the Society carrying out Mr. Hey's benevolent intention, or fulfilling its own solemn engagement to do so. True, the versions were not as yet approved or even examined; but the Society, while claiming them as

their own before the public, had taken no step for nine years to have them examined, and, as the event proved, had no intention of ever doing so. It was Mr. Anderson's suspicion of this long before, that led him to quote Fuller's expression about the "ditch of patronage" into which the Serampore brethren had fallen. The result of this conference grieved rather than disappointed him. A few weeks after he playfully writes to Mr. Hope, "I hope when you and I met it was not said, 'Woe to them that go up to London for help!' but do you know I have never been well since. I have been able, however, to get through every public engagement, though *thinking aloud* four or five times a-week is by no means so easy."

Mr. Anderson's voluminous correspondence with Mr. Hope is so full of mere business matters, or so interwoven with painful allusions to the Serampore controversy, that it is not desirable to insert much of it in this Memoir. A few characteristic extracts, marking his zeal for that cause, will suffice.

"*September 1830.*—Were I to consult certain feelings, I am sure I should be reluctant to enter upon the subject referred to in these letters. As we get up into life one's engagements multiply, and we seem to have less energy to go through and get through. Yet, 'He also is wise,' and this seems to be the path by which He has led all His children. As to meeting you in London, I have difficulties, but as more than once I have made everything bend to the cause in India as a branch of the cause of God, these I would try to get over. I have given you pretty substantial proof of my anxiety to aid that cause, and though these six months things have prevented me serving it as I desire to do—as it ought to be served, it may be, brighter hours will come.

"Yes, surely, my dear friend, I have rejoiced in the step which you and Mrs. H. have taken; and, oh! let us try and continue to live nearer and nearer to Him. *There* we are out of the sweep of that iron rod with which, there is every reason

to suppose, He is about to visit the nations. Look up. Keep the word of Christ's patience, and He will keep you from the hour of temptation and trial.

"There are some things going on as to the Native Irish particularly pleasing. Poor Huskisson, your friend, what a painful end! What a loss to the country! Another voice to this hitherto highly favoured nation.

"I met poor Charles Capet on the street yesterday forenoon, with a plain blue coat such as you would not put on, one gentleman walking with him, and one or two behind. No one could have known him, though he was just beginning to be recognised, and by the time he got home, there were persons following him. He smiled at their eagerness to take a glance."

"December 1830.—Now, one word with the town-clerk of Ephesus, as Sutcliff used to say,—for you must not forget Sutcliff. He and Fuller are both gone. We must have a little of both; for Fuller would have now and then gone too fast. . . . From what you say respecting our good friend Foster, I should suppose that though he may not yet have nibbed his pen, he is keeping his eye on some who, he says, to a certainty, are now doing so. His thoughts may be required, and form a resting-place, if not a *finale* to this unnecessary, this unprofitable controversy. But whatever should be our future path, never let us dream that we shall find it other than through a wilderness. May the good Lord be ever with us, preserving us from ourselves, and carrying on His work through us, feeble and unworthy as we are.

"I could not write to Foster till I heard from you. He is really too prone to bear hard on his brethren, but if you wish to satisfy even *him*, look to the dates of the two documents, which I wish to keep separate *entirely*, as Paddy says. This is being as particular a Gent. as yourself. Quite right. Fuller used to say that when an Englishman and a Scotchman could coalesce, and once did so, they were united like *clay and sand*—there was no separating them. But the grace of God—the

charity—the love described in 1 Cor. xiii., is the only perfect bond.

“I should rejoice if some good people could refrain from saying what they *purpose* to do, and also what they *have done*. Alas, alas! how cold are our returns for a life and death such as we build on for time and eternity!”

“*January 1831.*—(On the proposal to employ a *salaried Agent.*)—It is certainly natural for those who can remember, to look back on former days, and some may mention the name of Fuller. But it is the part of wisdom to fix the eye not on his commanding talents alone, but on the *principles* by which he was governed, as our guide at present. Here, then, I cannot help remembering one of those evils incident to every thing human, which deeply impressed his mind, as opening a door to what he styled *irreligious influence*. Against this he and his friends resolved from the beginning to watch, and what did they consider as their main safe-guard? Hear his own words: ‘With respect to preserving the Society from irreligious influence, though every person who should subscribe £10 at once, or half-a-guinea annually, was considered a member, yet as the Committee, including the Secretary and Treasurer, to whom the management was intrusted, consisted either of ministers or members of churches *who would act without pecuniary reward*, and whose places as they should die, would be filled up by others of a *like character*, it was thought as great a preservative as human means could suggest; and such it has hitherto proved.’ Thus this little band at home, and the missionaries abroad, were setting the same example, and so, let it be remembered, they continued to do, all the days of Fuller; and in doing so they found their own reward, for never was there more of spiritual enjoyment at home and abroad than in these days. God approved the course. The path for any man who follows Mr. Fuller must needs be *sui generis*, as his was. He lived and preached at Kettering, and, it requires to be known and observed, went only where he was welcome, and this on account

of a high principle which may be glanced at. Willing to visit any part of the kingdom as occasion required, or seemed to offer—there he went. But in such a case he was never asked to ring his own bell, or beat about for congregational collections. Call upon individuals he did, as at London and Liverpool, but the auxiliaries, where in operation, prevented applications such as this, which being a draft upon his time and feelings, he would have been glad to avoid. The great strength of his aid lay in congregational collections, for which in return he gave a mental feast; his way being prepared by those who gave him the invitation to visit the district. His object in never going but where he was wished, was, in regard to the Mission, to bring up the *free* and spontaneous and cheerful aid of God's people. His mind was loaded with a sense of the importance of the divine blessing resting on all he did, and on this account never would he descend to any mode of receiving aid but one. He has said that he felt a difficulty in accepting aid where he suspected it was not freely given. . . .

“Riding one day with Fuller on horseback on the heights of Yorkshire, between Haworth and Hebden Bridge, on reaching the highest point of the road, he burst out as he often did in our long journeys together: ‘I will make thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob my chosen.’ ‘Well, sir,’ said I, wishing to draw him out, ‘and who is that?’ ‘O brother,’ said he, ‘that is the Messiah! the high places are the last points from which the enemy is driven, and when these are gained the conquest is complete;’—then we went into a fine and heart-stirring illustration of the day when this and other prophecies should be fulfilled in every land, and the world become the Messiah's own. . . .

“As to myself, money is coming in, and I will tell you all as well as remit on my return. Meanwhile I preach at Kirkaldy on Tuesday evening, in the Church where the sad catastrophe happened with poor Irving, since repaired. Every

journey now I must enter the Establishment, but as I find my way out again, to this you do not object. I go on preaching towards Aberdeen. . . . I must leave home again on Monday, the 14th proximo, for Newcastle, Durham, Shields, &c. Having more than one invitation to Ireland, should I go in March or April I will run over, D.V., to you by the steam-packet on returning."

"*Dublin, 22d April 1831.*—The calls upon my strength and time since I last wrote to you have been so incessant, that I am thankful for getting through them without being ill. Morning, noon, and night, every day, in short, has been full of labour, from which I could not possibly deliver myself; and if India is to be benefited, why should I? May not this be a providential intimation that this *Appendix* will be in its *proper* time next week? Going to Bristol was entirely out of the question. I had written to Mr. Foster, giving him my address here, or leaving him to say whether we could meet, but have had no word. If I had, I could not get away—as a proof, I have got this morning nearly £80, and expect to bring you altogether about £200 for Serampore."

"*April 1832.*—*N.B.* I am *almost* as obstinate a man as yourself—Dr. M. calls it fastidiousness, so you and I are two fastidious men; but I will not yield to you in perceiving the failings of this good old man. I see them clearly, most clearly—and yet, strange to tell, he gains upon me notwithstanding. Wait a little while, and you will hear of this again."

"A good friend and subscriber says of No. 7, 'It is very good, but oh, how short! I looked in vain for Mr. Mack's journal.' And so it is; you would smile to hear all I have to do. However, let me preach to you praise and thanksgiving and gladness of heart. Blessed be God, that ever you and I fell in the way of His cause! O that we had that ennobling and ecstatic and transforming view of Him, which was entertained by the great Apostle of the Gentiles, and which has been so graciously handed down to us upon whom the ends of the world are come!"

"*May 1832.*—As to their claim on the Bible Society, they have been kept in bondage through the fear of man, I suspect. Indeed, poor men, they have been so worried for years with one thing and another, that they have been too slow and silent about this business. At other seasons, however, I check myself, by the recollection that God alone, amidst all our daily sins and infirmities, is ordering all things for His own glory, and that He brings out disclosures at the proper moment."

"Let me congratulate you and Mrs. H. on being the subjects of a kingdom that *cannot be moved*, and of a Sovereign who possesses within Himself alone, all the qualifications and functions of government—who never slumbers or sleeps, and who, from the day He ascended the throne, has never changed His ministers, and never will. O let us have grace to serve Him with reverence and godly fear! Well does He deserve this at our hands, who were once up in arms and open rebellion against Him, and, but for His gracious interposition, we had sunk not only below a certain Duke in general estimation, but into shame and everlasting contempt."

"*December 1832.*—There was once One in this world who knew how to mingle the contemplative with the active, and who left us His example. But this I increasingly feel to be the most difficult to imitate. It is not easy when attending, as in duty bound, to the former, to keep from being so interested and absorbed, that secular affairs seem to be another world. . . . In regard to Foster's proposal, I do feel great difficulty. We have evidence that the cause is the care of One above us, and He has been pleased wonderfully to support it. He has providentially smiled upon it when in jeopardy, and when it exhibits any real want, I am disposed to look to the same gracious hand again. To certain persons and the world at large this may seem a strange path, but I confess I really do like the channel in which things have run since 1827. It may not be agreeable to flesh and blood, but neither is walking by faith in any of its forms."

"I wish the expenses could be less. But the *shop* from whence all the P. A.s, &c., have been despatched, has been a room in my dwelling-house, and £5 annually has paid the person packing and despatching these all over the kingdom."

"*February* 1833.—I have long been persuaded that the Lord is peculiarly pleased with *disinterestedness* in His service, and that any undertaking in which we engage, as far as it can be so characterized, is the more likely to secure His favour and blessing. Our Mission began in this spirit, and it was so carried on until Fuller's death. No wailing was heard in these early days about money, no poor mouth was visible; they had their trials, but they applied to God; He heard their cry and filled their mouths with good, their hearts with gratitude, and their lips with praise. And shall you and I pass unheeded what He has done since their mode was revived? . . . Do not let us, my dear friend, overlook these proofs of God's approbation of our present course, but let us observe them and understand the loving-kindness of the Lord."

"*31st October* 1835.—I will try and write again when I send your order, which is neither lawful nor possible for me to do this evening. And now as to Serampore, what shall I say? It is not in my power to express all I wish. I remember Fuller used to say, 'Oh, this Church and this Mission—the one at home and the other abroad! I feel that all things are full of labour; the heart cannot utter it.' I suppose he found strength failing, and felt thus oppressed. As to myself, it is so at present. I not only must not, but dare not, do not complain; nor would you, I am sure, wish me. Of late, things with us in the Church have been in a very pleasing state. Additions already, and more expected. The truth is, my dear friend, that the cause here would justify my giving to it my *undivided* strength. I have reproached myself for its being allowed to wait on Serampore: but it must not always be so, and could not of late. Sure I am, had I two heads and four hands, they should be equally divided between home and abroad, but as it

is, what can I do but get on as well as I can. Lately I have been working hard, some say too hard, but I say, No, I will as long as I can.

"Among other things I have to look out for £1000 at 4 per cent. on my chapel.* The person from whom I have had it for years wishes to invest it otherwise. This burden I have sustained personally for seventeen years, and I hope at last the cause may stand. There is more prospect. But as none of them can aid me here, I must do as I have done before—try to procure it elsewhere.

"29th December 1835.—I cannot trouble you with a long letter, nor do you wish it. You have, I dare say, long thought that 'none but a banker knows a banker's cares.' So it is; nay, but in a higher degree with one in my situation. I have generally been at my desk by seven in the morning, and incessantly occupied till ten at night. Had I become agitated, I had *tipped over* altogether. There are two passages often on my mind; one is your own, 'The night cometh,' &c., the other 'Whatsoever thy hand findeth to do,' &c. I have been involved, and could not round the corner as to Serampore. It has seemed as if I never should. Now, however, there is hope, and perhaps I may yet after all please you, provided you will only speak comfortably to me. The hardest worker needs encouragement, and it may seem strange to you that I should ask it. Whatever there be in these lines of ambiguity, lay it aside till the *next* post comes, and all will be plain and clear—*i.e.*, if I live and am able to hold the pen.

"Meanwhile I send you a small peace offering, £80 received since I saw you. The next I hope will be much more. Yesterday I hope I secured a sum of £150.—Ever thine, affectionately thine,

CHRISTⁿ ANDERSON."

We return now to the correspondence with Serampore.

* Besides £500 which he had advanced of his own. See p. 367.

TO MR. MACK, SERAMPORE.

"EDINBURGH, 2d April 1834.

"MY DEAR BROTHER MACK,—I have received all letters up to 9th November. God has mercifully prepared us, as He has done you, for an event which must affect us all. To me it has been a great consolation that, before the dear and venerated Father of the Mission became so weak, that cause in which his heart found a solace has been not only upheld, but brought into such a channel as to afford him hope and consolation.

"I have of late been driven about for you all, and sometimes almost laid up. Mr. Hope has been declining in strength for some time. Having gone to Liverpool on business connected with the Memoir, I found him far from well. He would not move from home with any one else. I therefore have taken him out through South Wales, and he is improved in health, though not as I could wish. The Lord bless you! Invariably regard me as *semper idem* in our blessed Lord.

"CHRIST^R. ANDERSON."

TO J. C. MARSHMAN, ESQ. SERAMPORE.

"EDINBURGH, 25th December 1834.

"MY DEAR FRIEND AND BROTHER,—If you behave as you have done to the end of your days, whatever calumnies assail you while you live, as soon as you are gone there will be notices of you, and some of them abundantly inaccurate, though meant in your praise. So it has begun to be in regard to Dr. Carey, and more, no doubt, are forthcoming. Every man will like to tell his own tale, and what with wrong hearing and wrong rehearsing, they will, I doubt not, make strange work of it. . . . If I durst I would have said there is one pen abroad, and one alone able to do ample justice to his foreign life. In order, meanwhile, to stop the mouths of the inaccurate and unfriendly, now so much diminished, I have got up this hasty outline, and yesterday it was advertised in London. Thus we

tell our tale first, though several inaccurate attempts are already in the newspapers, particularly one in the *Liverpool Times*.

"Thus you see that my eyes and those of many are fixed on *you*, and if you are in health you must consider it as a duty imposed upon you by Providence and your warmest friends. I hope there is not the slightest occasion for saying, 'The bird that can sing and wont sing, must be made to sing.' No, no—you will, I trust, go about the thing *con amore*, and I am persuaded could make it interesting and profitable to a high degree.

"Now that he is gone, shall I not put in a claim for a letter now and then? Be assured this would help the Mission. You have been very attentive in sending me the *Durpun*,—but oh, my dear John, did you but know how often this spirit of mine hovers over you, from the printing press to the chapel, and the Danish Church, through the College, up the Birmingham iron staircase, through the Botanic Garden, and then away up beyond Delhi, calling on my way at every station, or down to Arracan, or standing on the Sylhet mountains and viewing the promised land, ah! you would write me now and then. . . . I must only add that I am, and hope to be ever yours, in more than Indian bonds,

CHRIST^R. ANDERSON."

The "hasty outline" mentioned in the preceding letter was "A Discourse, occasioned by the death of the Rev. William Carey, D.D.," preached by Mr. Anderson, and soon after published, containing an outline of the life and character of the first Missionary of modern times. The profits of this little work, amounting to about £18, he transferred to the funds of the Mission, along with the collection made on the occasion of preaching the sermon, amounting to £91, 12s. 6d.

As early as 1819, Mary Carey, a sister of the Doctor, residing at Cottisbrook, knowing the interest he took in everything connected with her brother, sent him a lock of his hair, with an interesting account of his early life. The correspondence

was maintained, at distant intervals, for many years, and not the least interesting is the last letter of this afflicted and excellent woman, written a short time after the intelligence of her brother's death had reached England. It was by means of these letters that Mr. Anderson was able to give so accurate and interesting a sketch of the Doctor's early habits and course of life. For a full and adequate account of his labours in the field of Missions and biblical translation, we have yet to look to the quarter indicated in the last letter.

TO A FRIEND IN ENGLAND.

“ EDINBURGH, 12th May 1835.

“ MY DEAR FRIEND,—The state of my health has been lately indifferent. Nothing dangerous, but such a lack of strength as to render exertion doubly difficult. I lost my voice while preaching seven or eight weeks ago, and have only lately recovered it. My friends say I have too much to do, and should you come down and pay me a visit, you would say so too.

“ As to the Mission, its state has lain heavy on my mind. Oh, how often have I wished, and yet know not well how to break it, that your mind and heart and soul might be roused to do something worthy of yourself and of your means, and not only you, but a few more in England, in which case there would be no difficulty as to Serampore. Shall I speak out?—a few words more. You speak of stirring up your friends by prompter appeals. Why, you had an appeal which your own minister extolled as the noblest document he had seen. . . . If you look at Number 13, you find about £100 contributed by our little Church here, containing not one opulent member. Nor suppose that this is the only object for which they collect. But I fear I am not far off the truth when I add, that had your friends collected and given simply according to their means, perhaps £1500 would have been a smaller collection.

“ Thus you see I am roused, though this is not all, should

the Lord allow me once more the gratification of seeing you. Let us calmly, my dear friend, look into this great cause, and let us see what it truly requires. It is the *cause of God*, and the highest honour bestowed upon you and me, that we have to do with it.

"Now as to this Irish journey, I go to Belfast first, and collect there next Lord's-day, then into the heart of the Native Irish for a few days, then to Dublin, and home by Liverpool. Pray for me that the word may be glorified and the heart opened.—Adieu, *semper idem* in the best bonds,

"CHRISTⁿ. ANDERSON."

TO. DR. MARSHMAN.

"EDINBURGH, 17th May 1836.

"MY EVER DEAR BROTHER MARSHMAN,—Never for one moment believe that I can ever forget you, though I have been such a defaulter in the way of letter-writing. I have now almost got into the way of imitating a beloved son of yours, and great friend of my own, for I do believe, notwithstanding all the pauses in his correspondence, bring him and myself together, and you would be astonished that there was no end of our talk with each other.

"With this I send you a present, 'China.' I think you will be pleased with it. I hinted to the publishers at the beginning, and you are not overlooked, as you will see. It seems a good thing got up with care.

"The tract, 'English Scriptures,' must be followed by a *second part*,* which will be sent to you. I mean to send a few more, gratis, which you will send to the brethren at the Out Stations. One of those now sent may go to Leonard, and another to Thomson. The second part will probably make Tyndale an older man, and contain some curious particulars as to England and Scotland, not observed before.

* This design, in due time, swelled into his great work, "The Annals of the English Bible."

" You asked for Carey's Letters to Ryland. A finely bound copy in MS. was sent, and I have your acknowledgment. I hope the white ants have not devoured them.

" You have no idea how things are changed since you were here: But Jesus reigns, and will reign whatever betide. I wrote L. some time ago, telling him all my groans; there has been nothing but prostration of strength, but let me add, this is no light matter. It renders everything a burden. From a sense of duty I have *acted* for Serampore, but to letter-writing I have felt I cannot tell what aversion. Besides, I have much, rather too much to do, and sometimes feel as if all things were full of labour. However, so far from croaking, I hope to see better days; yet when all I have come through in the way of grief and bereavement comes into my mind, I am amazed that I have so much spirit.

" My kindest love to all, and believe that though a poor miserable scribe, in the way of letters, I am as to you and yours, *semper idem*,
CHRISTⁿ ANDERSON."

TO JOHN C. MARSHMAN, ESQ., SERAMPORE.

" EDINBURGH, 29th July 1836.

" MY DEAR JOHN,—I have occasionally smiled at your dear old father's unaccountable and prodigious partiality for his son, for it must be prodigious. Do you know, that while he writes me *such* letters about *not* writing, it has never yet entered into his head to say even once by way of soothing me a little,—I have a son, it is true, not far from me, who, I fear, is not over-famous for writing you too frequently, though he once talked of doing so with all the punctuality of a newspaper published on a certain day.

" However, be easy, my good friend, your friendship and mine remains notwithstanding, and I excuse you. For the Mission's and India's sake, I sometimes desire a few lines, not for my own.

" The other day I saw an Indian gentleman walking our

streets, and occasionally all alone. I had a slip of paper in my pocket, containing your article on the 'Decay of Native Prejudice,' taking it to the press. Meeting him, I got into conversation, found him a very pleasant man, and as he seemed pleased with me, accompanied him to the Royal Hotel. On shewing him the article, he seemed eager to get the newspaper in which it was. I inquired when he was to leave town. He told me he was going on a walking tour through Perthshire, and that he would leave this on Monday. Before then I sent him the paper, your essays out of the 'Friend of India,' a few of the first numbers of that paper, and, as he lamented want of time to get to Ireland, my book on the Native Irish. I wrote him a note with them, wishing him well for time and eternity, and he has gone on his way. And who do you think this turned out to be, travelling in his native costume, too, but the son of Ram Mohun Roy. He told me he had obtained his appointment under Government, and seemed pleased that he should be the first. No doubt others will follow.

"I am particularly delighted with the stand you are making for vernacular literature. Remain firm as a rock. Much could I say on this subject. You might make the Irish case *now* a notable peg for hanging some astounding facts upon. Just take down the 'Historical Sketches,' look at Note, page 210, and the Index, under *Schools abortive* in *seven* different languages, and tell Englishmen to look at home, and see what such a course has done for one of the finest divisions of the empire, before going to play the same foolish game in India. I gave Duff (a Highlander, too!) this book to digest, bidding him read, mark, and inwardly digest the *facts* before pursuing this course, but I have never seen him since. Your remarks on his speech before the Assembly are just, and I am glad you have spoken out.—Adieu,

CHRIST^r. ANDERSON."

The death of Mr. Hope, in 1837, and the partial failure of funds for maintaining the Stations connected with Serampore,

alarmed the friends of that Mission for their permanence, and led to proposals for re-union with the Baptist Missionary Society. Mr. Anderson was not a party to these proposals, but, distressed by the death of Mr. Hope, and perceiving how general was the desire of the friends of the Mission at home, and Messrs. Mack and Leechman from Serampore, then on a visit to this country, he yielded, though, as is evident from his letters, with some measure of regret. Several friends of the Mission, on receiving the circular announcing the proposal, and inviting them to a conference at Liverpool, felt in doubt, and naturally wrote to Mr. Anderson for his opinion. The two following letters in answer to such will sufficiently indicate his mind and feelings on this point:—

TO JOHN FENWICK, ESQ., NEWCASTLE-UPON-TYNE.

“EDINBURGH, 25th October 1837.

“MY DEAR FRIEND,—You must be surprised at not hearing from me, and perhaps still more so that I have only received, the day before yesterday, the circular to which you refer. But, alas! all this admits of explanation, connected with an advent, of which you must have heard before this reaches you, the decease of our dear friend Samuel Hope. When Mr. Hope became seriously unwell, as I had once been of some service to him on a former occasion, Mrs. Hope wrote very urgently for my coming. I resolved to go, and having written Mr. Mack to supply my place here, I intended to leave home on the Monday morning. Before then, however, I had a second letter, saying that this would be in vain, and so I rested. Mr. Godwin, believing that I had gone into Derbyshire where Mr. Hope was, sent the letter for me there, but in the distress which ensued, there it lay. I had heard of the circular, but wished to receive one before writing you, expecting it daily.

“I was not at the former meeting in Liverpool, and did not know of the course things had taken, though I am not surprised.

"For ten years they in India have been upheld on the principle of confidential friendship ; but the circle has not enlarged as it regards the few on whom the burden lay. Mr. Deakin's infirmities, and Mr. Hope's state of health, were alarming, and the death of the latter is a still more decisive event. As it regards myself, I feel it to be so, as I hear of no successor who is likely to feel the same interest. Add to these circumstances that Mr. Mack and Mr. Leechman are both disposed to seek for a union with the Society, if it can be effected, and Mr. Godwin says the replies are all,—try for union. I quite approve of every word you say, and I suppose, if you have not written already, that you will now have no difficulty. I shall not add to their expense by going to Liverpool.

"If matters could have gone on as they were, and they got support, I should have rejoiced. As it is, we 'held the rope'—and smoothed the last years of the greatest man in our day. It was a mercy that he expired in such peace and joy. Whate'er betide, we can still aid the cause as we see occasion ; but this at Liverpool is a great loss !—I ever am, my dear Friend, most sincerely yours,

CHRIST^A. ANDERSON."

TO MR. H. ANDERSON, MARYPORT.

"EDINBURGH, 25th October 1837.

"MY DEAR HUGH,—In the present straitened state of the Serampore funds, I will not put them to the expense of my going to Liverpool on this business, especially as I shall write Mr. Mack, and Mr. Leechman will probably come this way on his road to Liverpool. They in India have been upheld on the principle of confidential friendship ; but the circle has not been extended or reinforced ; on the contrary, it has almost now been broken up by death. To Mr. Hope I see no successor. . . . However they resolve, I shall always remain a friend to India, and, of course, aid them. But to you I need not repeat my views, only you need not wonder if I leave the friends simply to act as they think they must. . . . If, under all the circum-

stances, you think you can also say, try for union, do so, for indeed I cannot see what they are to do else. And, in this case, as others seem to have sent replies, if you do the same, it saves both time and money.

"I rejoice to hear of your affairs, and be assured that though the sphere be small, you have more to cheer you on than some in the South have, with far larger causes.—Wishing you every blessing, I ever am, your affectionate uncle,

"CHRIST^A. ANDERSON."

TO WILLIAM HOPE, ESQ., LIVERPOOL.

"EDINBURGH, 31st March 1838.

"MY DEAR FRIEND,—Like yourself, I find reminiscences painful, and therefore refrain on paper, though otherwise they do very frequently occur, and no wonder, considering all that has happened within the last twelve months. I have been trying to pick up a little money here, and as April seemed to be the last month, I delayed remitting,—the money being in the bank, you lose nothing by the delay. But as soon as we have got what we can here, which will be in ten days hence, if not sooner, you will hear from me, with the list and remittance. Meanwhile, I should feel obliged if you would inform me how far you have got on. SERAMPORE, you will observe, and cannot fail to do so, now that the last of the three has gone to his reward, forms a *chapter by itself* in the history of missions, which, with all its faults, is quite unprecedented. Your own father laboured in it, as you well know, with Fuller and others; then your brother, with Carey and Marshman. Now don't let us who survive spoil it in the end—*one* effort more, and let it be a *peroration* worthy of its previous history. You may calculate on £250 from hence. It may be a little more, but tell me then how you stand. I see—for you have shewn us lately—that you can make a good enough collection whenever you like. Such an amount at a sitting as £4500 is very

well ; but though of course this was for number *one*, (a great shot it is !) do consider number two, and act accordingly.

“ I do hope that Mr. Mack and Mr. J. C. Marshman will yet do great good in India. If they live to follow the example of the first three, they may yet afford you much gratification, and without crying for money from this country. It certainly is of importance that the former should sail with a mind free from the burden of any debt left behind. Indulging the hope that you will sympathize with this view of the case, ever believe me, affectionately yours,
CHRIST^A. ANDERSON.”

Though in 1838 his long course of disinterested labours for Serampore came to an end, and his official duties devolved on others, his affection for, and correspondence with the survivors there continued unabated. A few interesting extracts from this correspondence will close this chapter.

TO MR. MACK, SERAMPORE.

“ EDINBURGH, 10th October 1839.

“ MY DEAR BROTHER,—I need not begin by a long apology for being so bad a correspondent ; the truth is, that for a long time I have had literally nothing to say but ‘ I am well, and hopes you are well.’ Now at last, however, I have something to write about, having got about £200 for you ; that is, for Serampore proper, but cannot realize it till I have a power of attorney dated from Serampore.

“ I hope John Marshman is with you, and in improved health. May God spare him and sanctify his afflictions !

“ There have been various inquiries as to Serampore, and I was much pleased with your arrangement ; but then as yet there has not appeared a brief circular of representation as to the various objects, and more particularly as to the Bible department. I have my eye on £100 for the translations, or printing the Scriptures ; £50 for the College, and as much for the schools. More would come if I had anything definite to say respecting

each of these departments ; and if you would give me the substance or *ipsissima verba* of a circular, I will print and circulate it. Your arrangement as to church collections is unquestionably scriptural. It will commend itself to the right-minded Christian, and not prevent him assisting in the beautiful mode most pleasing to Him who has the silver and the gold. Besides these there are some smaller sums for schools, &c. Mr. Deakin has £50, which he is going to send.

"As to the Society,—last year they pressed my going to Ireland, and on several accounts I preferred going this once, and at that juncture. It prevented silence where something required to be said, and mistake or mis-statement by any other, who did not understand circumstances, or care to understand them. Then this year they pressed my coming to England, and I went for the same reasons. Preached and spoke at Bristol, London, Oxford, Birmingham, and Newcastle. They, or at least Dyer, urged my being on the Committee, but this I declined. Let you and me, as long as God shall spare us, look up daily and be the Lord's freemen,—walk at liberty and keep his precepts. . . .

"I have much reason to bless God for good health. We go on gradually, too gradually, increasing. Kind regards to John, from whom I long to hear. Peace, love, and every blessing be with you and yours,
CHRIST^A ANDERSON."

TO J. C. MARSHMAN, ESQ., SERAMPORE.

"EDINBURGH, 19th December 1839.

"MY EVER DEAR FRIEND,—Most happy was I to see that hand-writing of yours once more ; and now, to prove my good will, I write by the first return of the India Mail.

"The result of Mack's visit to England has proved providential and happy as it respects yourselves, and in this I rejoice. May you have grace imparted to persevere in your present course, and be long spared for a blessing to India, and to the Societies. Your remarks, as far as I have seen them, can do

nothing but good, and no man need to complain for want of a subject so long as they exist. They are *extraneous* to the Church, and that is a community which, as such, is watched over, night and day, by Him whose very name is Jealous. You were born in such an evil hour, and then placed in such peculiar circumstances, that the Church, as the Church, may not appear to you a body capable of such glorious expansion ; but look into your Bible, my dear fellow, and as Lord Bacon advises you, lay hold of a thing by the right handle. Rely on it, Zion is that body which will outlive and decently inter all rival power. 'Israel shall blossom and bud, and fill the face of the world with fruit.' The experiment made to support Serampore, was made at a period too early for Churches who do not well understand what a Church is ; but all things are hastening on to a better day and the right order of things. Meanwhile the morning still dawns on Zion, the night still hangs over Babylon, in the broadest sense of the term ; and if the Lord in His mercy allows to you and me the happiness of meeting in 1842, you will then witness a less ambiguous proof of what I mean. But enough of this.

"Yes, I thought it best to go to England, after they were so urgent ; and I went to the platform, too, for once, though you must not believe the speeches which these London reporters put into our mouths. One, said to be from me in the 'Patriot,' no mortal could understand, for the best of all reasons, it was unintelligible ; rather better in the 'Herald.' However, they seemed pleased, and I have done with the subject. Of course, we collect for India as before when the deputations come round.* I expect to visit Bristol again in June next, to preach the annual sermon to the students.

"But now I come to what I am more interested in, the

* "May 1840.—We have H. Hinton and Hoby here for the Mission. They both preached in Charlotte Chapel. The former gave us last evening a most tender, able, and searching discourse on 'meetness for heaven.' It was the best we have heard for many days."—Letter to H. A.

'Lives of the Old Men, and the History of the Serampore Mission.' I pray God that He may enable you to complete it. From some experience I have had these three years past, I would not say *push on*, but *keep steadily at it*. You are writing rather for the next generation than the present; and that chapter in history, distinguished by the endeared term Serampore, will yet operate in a manner far more powerfully than we can at present prognosticate.

"I must not say a word at present of what fills up my leisure moments, lest Mack should smile. But, poor soul, that is simply because he little knows the difficulties connected with 'The History of the English Bible, viewed in Connexion with National Affairs.' Considering that I have five services every week, &c., by and by he will excuse the delay. M'Crie took seven years, I think, to the 'Life of Knox.'

"... Don't let us croak as we get older, or grow weary of the world. God is shaking all nations, and the Desire of all nations will come.

"I saw J. this year, both at Bristol and in London. He was looking very well, and by all appearance making a fortune, *slowly*. It is a fine profession for perfecting patience, if a man does not grow sick of life in the process. You see by this hasty scrawl I have no objections that you should 'mend as you grow old,' and write according to promise.*—I am, *semper idem*,

"CHRISTⁿ. ANDERSON."

* Mr. Anderson bears so hard on his correspondent, in almost every letter, for his slackness of reply, that in fairness, we think, Mr. Marshman should be allowed for once to speak for himself in extenuation. The following is from a letter to Mr. A., written some years previous to the date of the above:—"My chief plea is want of time. Now you will not, I hope, put me down as an egotist, if I recapitulate my duties. I have the management of a large school, and in this country the duties of this post are tenfold as onerous as in England, for I can trust no one. I have the whole printing-office to manage; our outlay being £2500 a year in it, I must make up that sum or more, or we should soon find the pot cease to boil. Then a large paper mill, on which I have laid out nearly £2000, and which I hope will soon begin to answer. This requires close attention. Then I have a newspaper weekly to translate into Bengalee; more than 3000 letters a year to answer;

MESSRS. MARSHMAN AND MACK, SERAMPORE.

“ EDINBURGH, 28th May 1842.

“ MY BELOVED BRETHREN, MARSHMAN AND MACK,—Though this must still be but a rambling letter, I cannot put the above in the post-office without a little explanation. From the day that you, John Mack, were in this room, and spilt my ink-piece upon Fuller’s ‘ Church History,’ by way of memorial, even until now, I have in sober seriousness been engrossed. The truth is, that when the game with Serampore seemed to be up, a mind such as this had to cast about for some object sufficient to hold it again, and sustain those spirits which would certainly flag without one. When you were here, however, I had no just idea of what I had begun. I imagined that in a year and a half I should be so far free as not greatly to mar correspondence with you both, or any one else. I have thought, as I proceeded, that I must have been influenced from above, and having found no small enjoyment in my work, have persevered under an impression, that if not read in these wild and rambling and roaring days, as it is a work of hard facts, it must and will be of use after I am gone. But then the result has been this, that for my brain’s sake, and other weighty considerations, I have had to remain patiently under the imputation of being either a recluse, or one of the worst correspondents. Well, be it so. If the Lord will, the explanation will come at last.

“ I have now been engaged daily, as far as pastoral duties have allowed, ever since you saw me ;—have every year required to be in London, not gossiping, but in the Museum, &c., and yet only expect to be ready for the press this approaching winter. I have written out fair for the press as a security, and resolved not to print till I was done writing ; so

all visitors to receive. Then a series of translations under the patronage of Government ; and a Dictionary, English and Bengalee, to bring through the press, every page of which has cost me an hour and a half. With these duties so pressing on each other, how could I find time for correspondence ?”

that whether I live or die, it may not be lost. In short, I have somewhat resembled dear Carey, who, divesting himself of all his merits, would now and then admit that he could *plod* well.

"And now, my dear John Marshman, whom I hope I may yet see in the flesh, what has become of that most delicious history of Serampore which was begun before I began? And what, my dear Mack, has become of the MS. Letters,* bound in one volume, which you were to return so carefully? Oh, how I have longed to get hold of them these three months! For, take you care, keeping only to the Bible, the sacred text, you do not know that I am at this moment coming down through Serampore, on my way to the British and Foreign Bible Society, and in a way perhaps not before observed, very modestly putting things straight for our children's sakes. The volume you took must have been of service, but I must do without it. . . .

"My sister desires her kind love. I continue, blessed be God, to enjoy good health still, though feeling not so strong as once-a-day.—Ever both regard me as most affectionately yours in Christ Jesus,

CHRISTⁿ ANDERSON.

"N.B.—Tell the 'Friend of India,' that knowing him *constitutionally* so very intimately, I have often had occasion to admire his bump of *cautiousness* in writing, to say nothing of his address. But that it is one peculiarity of politics to fix the mind on the *present* moment,—and that as the times are becoming more *kittle* (ticklish) with you as well as with us, a political writer requires to be doubly wary. Things both in the Eastern and Western world are hastening into such a mess, that blessed is the man that can by faith in Jesus, look both back and forward. Your heathen world must be broken up, and our old worn-out concerns must be broken down, but both shakings will only advance the kingdom that can never be moved."

* Letters of Andrew Fuller to the Serampore Missionaries.

TO JOHN C. MARSHMAN.

"EDINBURGH, 12th June 1845.

"MY DEAR FRIEND,—Last year, you and others had some reason to think that I was about to leave you, to fight your way through to the Jerusalem above, and for more than one night I thought so myself. But the Lord never so intended, and that long tour on the Continent, through Switzerland and down the Rhine, though apparently a strange cure for one so weak, set me up. And now, perhaps, when you receive what accompanies this, you will be better able to account for my apparent forgetfulness of yourself and Mack, or even India itself. Receive some solid proof to the contrary, in two volumes, with my best wishes. Your good father used to take great note of people's ages, and so to you, his son, I may add, the work is dated on my sixty-third birthday. You who know well what labour is, can easily see what a mass of matter I have had to wade through, and that it must have been no easy task to thread my way on many occasions. Pickering and others are sanguine; I wait to see. From the variety of interests that are touched to the quick, it is probable that it will not sink dead-born from the press.

"The preface and the last sixty years, perhaps, you will run over first. These sixty years I am anxious you should see, as they may be of some service in 'The History of Serampore.' Of course, you are at liberty to *correct* what has been there said, if need be.

"If, however, you should think of bringing the work before your readers in the 'Friend of India,' allow me to suggest the necessity of your reading the volumes throughout. You will see that it is possible to run over the multifarious events of history without the use of a single party name. The term Protestant or Papist, Episcopalian or Presbyterian, Independent or Baptist, High or Low Churchman, or Puseyite, not being at all necessary, and yet they all come in before you, one after the other, as in a drama. In short, I hope you will

agree with me, that in the midst of all the war's tumultuous noise now abroad, there is first and foremost one point to which the Almighty seems to be determined to bring Britain, and that is, *the supremacy and perfect explicitness of His own Word*. This, depend on it, is the *previous question*, and must be first settled. All along for three hundred years men throughout Europe, and especially in England, have put the cart before the horse. In our present condition the question called *the Church* never will be, never can be settled.

"There now, my dear John, I have given you an *editorial* in return for your last, which, believe me, I always value,—and more than that, I now whisper in sincerity, that there is *no man* now alive whom I should feel so gratified in seeing once more, as your good self. Come if you can, and we shall go and see some of the Highlands together.

". . . It is all right. Our Heavenly Father, I trust, is leading us all forward to that glorious company above. There, before long, may we all meet and swell the heavenly chorus.—
Ever affectionately yours, CHRIST^A ANDERSON."

TO JOHN C. MARSHMAN, ESQ., SERAMPORE.

"EDINBURGH, 31st July 1845.

"Ah! my dear friend, little did I imagine when writing my last letter to dear Mack, and which will probably reach Serampore next week, that I was addressing one who had been carried far above this dusky stage, and was for ever done with all the trials and the trifles of this life's feverish dream. After leaving London, I had gone a journey into Ireland, where I was when your letter arrived. Providentially, Brother Leechman and good Mr. Gray of Calcutta were on the spot, and they together went out and informed the poor old mother. I have been out since, and let her know what you kindly communicated. She feels very sensibly your generous kindness. She was as much affected as nature itself would permit. Such are the mysteries of infinite wisdom; the son is called away and the mother left

behind, quite disabled, and so deaf that she can hear not one word. I had to write all I had to say.

"And now as to yourself, my dear friend, I am quite unable to express my sympathy.* I bless God for you, however, and rejoice exceedingly that you have been so preserved and enabled to act the part you have done. You may smile, but I cannot help tracing some similarity to your position in my own, as it regards home and abroad. There you are, as it were, the sole survivor abroad, and now I suspect you will find me sole survivor at home, of a circle such as does not now exist in either hemisphere. Still God is with us, and why may He not have something to do with us still? We are, at least I am, getting old, and yet it was when he was old, ay, and grey-headed, that the Psalmist implored he might shew God's *strength* to his own generation, and His power to every one that was to come.

"Oh, how I long that we could meet once more, but the Lord's

* "SERAMPORE, 2d May 1845.—MY DEAR ANDERSON,—I write you under feelings of the deepest anguish, to announce the irreparable loss we have sustained in the removal of Mr. Mack to his eternal rest, and I must trust to your kindness to break the intelligence judiciously to his aged mother. He was in perfect health and the highest spirits on Tuesday evening, 29th April; next morning he found himself unwell, called in medical aid by eight o'clock: at ten the symptoms of cholera became unequivocal, and in spite of the most assiduous attention and of every remedy which medical skill could devise, he was a corpse in twelve hours. He was interred yesterday afternoon. Every European in the town paid the last tribute of respect to one who had secured their love and esteem, and his own Baptist brethren in Calcutta, the Independent missionaries, and Messrs. Ewart and Smith of the Free Church Mission, were so kind as to come up from Calcutta and attend his funeral. The loss to the congregation, to the Church, to the Mission, and to the little circle of friends who clung closer to each other as the circle became narrower, appears irreparable. Now we are indeed bereaved. I have lost the friend of twenty-two years' standing, endeared to me by a thousand associations, and with whom, during this long period, there has never been the slightest discord, but a long uninterrupted enjoyment of the happiest and most endearing intercourse. I cannot command my feelings sufficiently to write more on this deeply painful subject at present. Will you kindly assure his mother that I will not allow her to feel his death in the interruption of the allowance he was in the habit of sending her.—Believe me, yours most affectionately,

JOHN MARSHMAN."

will be done! Give my kindest love and sympathy to your entire circle, your mother, Mrs. Mack, &c. Do, my dear friend, write me soon again. You do not know how much I delight to see your hand-writing on the letter, and how I prize the contents within.—Ever thine, in never-dying bonds,

“CHRISTⁿ ANDERSON.”

TO JOHN FENWICK, ESQ., NEWCASTLE.

“EDINBURGH, 30th April 1846.

“MY OLD AND TOO PARTIAL FRIEND,—Many thanks for your copies of our excellent friend Mack’s obituary, which I shall of course take care to circulate in the proper quarters. I rejoice that you have done this, though I could not have imagined how you would contrive to bring in C. A. In the connexion in which it stands, assuredly, I have no occasion to be ashamed. . . . Well, both you and I have done our duty to these beloved eminent men, and this will be no grief of heart to us to our dying day. Where, oh where now are their successors? I am glad you have jogged John’s elbow. He is a noble man, and I hope will now set about the History, as he has got happily married and enjoys better spirits.”

TO THE SAME.

“EDINBURGH, 4th June 1847.

“MY DEAR FRIEND,—You have now seen that the last surviving relic of the first three at Serampore has reached home,—her eternal home,—and in a way worthy of those who preceded her;* and here, to-day, they have been committing to the dust

* Extract of a letter from Mr. Marshman to Mr. Anderson, 19th April 1847:—“My venerable mother has been called to join the circle above, and is now mingling her praises before the throne of the Lamb with those of all her dear associates who have preceded her to the land of bliss. Her end was calm and peaceful, almost beyond example. She fell on sleep so gently, that we could scarcely tell when the vital spark left its clay tenement. Not a pain or groan or struggle distracted her. The extraordinarily merciful circumstances which attended the close of her life have afforded us cause for deep gratitude. Though she had reached the age of eighty years, of which forty-six have been passed in this country, yet within a month of

the great man of Scotland, Chalmers. Ah, say you, would that he had not blinked the subject of slavery in his latter days ! I, too, wish he had not, but he is now among the spirits *made perfect* ; and if the departed were allowed to have any influence at all upon mundane things, I am sure he would gladly employ it now to neutralize the evil and let the oppressed go free.

“ I leave this, D.V., on Tuesday next, *via* Newcastle, and if you should be at home and quite disengaged, will be happy to see you by the way as in former days.—I remain, my dear friend, *semper idem*, affectionately, CHRISTⁿ ANDERSON.”

From these letters, better than by any narrative of Mr. Anderson's exertions on behalf of Serampore, the reader will have learned the high place which the Mission held in his affections. But we may state here, that in addition to all his labour in corresponding with the missionaries abroad, and with the friends of the cause at home, arranging the intelligence and lists of subscribers, preparing the Periodical Accounts for publication, and distributing them when printed, he collected during the short period of the Mission's separate existence, between £6000 and £7000, of which a tenth part was contributed by himself and his own congregation. It was not merely that from the beginning he was strongly attached to the fathers of the Mission, and soon became so to its junior members, but conceiving that the principles on which it was conducted were those of the New Testament, he felt constrained by the love of Christ to aid it as His cause ; and admiring the principle on which it had been maintained, that of holy confidential friendship,—strong personal attachment of those “ holding the rope ” above, to those in the mine below,—he longed to perpetuate *that* as a principle

her death she was enabled to embrace three of her children, and give them her last benediction. I hope soon to send you a brief memoir of her, attached to the sermon which Mr. Denham preached on the occasion. My mother's death severs the last link which bound me to India. I have now buried all my associates, friends, relations, colleagues. . . . You will be happy to hear that I am making satisfactory progress in the History of the Mission, to which every spare moment is devoted.”

in missionary enterprise. That Serampore could not be carried on except upon this principle, he regarded as no disparagement to the wisdom and piety of its conductors; and its failure to obtain sufficient pecuniary support, he was inclined to think, arose from well-meaning friends of the cause in England mistrusting that principle, and resorting, much against his wish, to the usual mechanism of general societies,—a committee, secretaries, and travelling agents. As early as 8th July 1829, Mr. Foster writes to Dr. Marshman,—“From Mr. Hope’s letter, it appears that Brother Anderson is against, not only anything like a rival ‘society,’ but even the formation of separate local societies, like that at Bath; wishing the plan to be, for ‘a few individuals in the most retired way possible, to give their money, circulate information, write what individually occurs to them, but to have no public meetings, no committees, and, if it can be avoided, no officers.’ Now I do not believe that friend Anderson even nearly equals me—I am sure neither he nor any man can exceed me—in the point of hating, detesting, abhorring, and abominating that same pride and state of institution, those official formalities, that parade of public exhibition. I loathe it all with my whole soul.* But, at the same time, I find every man

* If the language of Foster’s great admirer, Dr. Chalmers, is not quite so strong on the same subject, it is perhaps quite as caustic. “Some people are extremely fond of deliberative meetings. They have a greater taste, and are more qualified for the field of deliberation than for the field of action, in which former field they act as penmen, as spokesmen, as framers and movers of resolutions, and have withal a marvellous faculty of threading their way through a cumbrous and elaborate mechanism of committees and sub-committees, so interwoven with each other, that the whole becomes a very complicated affair. And then they go on consulting and deliberating, and treading upon each other, and no one going forward.” He elsewhere speaks of his “antipathy to *resolutions* ;” of “the mere phantasmagoria of committee-ship and sub-committee-ship, with the imposing list of officials, and large periodic assemblages, where first-rate speakers make their eloquent demonstrations, but are sadly at fault for the materials of real business ;” and, again, of being “overlaid by the weight of that very usual, but at the same time very useless apparatus, the incubus of a complex and cumbrous committee-ship.”* In 1831,

* *Memoir of Dr. Chalmers*, vol. iv. pp. 331, 385, 389.

with whom I converse, and most decidedly those who are most acquainted with the business, and the ways and tastes of mankind, of opinion that a plan like that of Brother Anderson would fail. They all say that people must have something in a constituted and publicly tangible form to rally round ; some conspicuous and associated responsibility for what is contributed and what is done ; an organization to keep the thing before the public, and to *keep it in action* ; a recognised body which can employ, and can afford to pay, authorized agents. They declare, they swear, that in the hands of detached individuals the thing will sink in obscurity and languor, that there must be the weight, and something of the *artificial zeal* of conjunct interest and transaction. And verily I am convinced they are in the right. No *general* society ;—defend us from that ;—but I do believe that local ones will be absolutely necessary, except in those places where the auxiliaries to the Baptist Missionary Society shall be willing to divide their contributions. . . . As for that on which Mr. Hope expresses himself with so much emphasis, your obtaining a proper ‘fellow-helper’ to take with you, or draw after you, to Serampore, Heaven find you the man ! for I do not know where he is to be looked for, unless, indeed, *you have him there, just where you are,—at Edinburgh.* This is truly a matter of great importance and urgency.” The same ideas are expressed in a subsequent letter to Mr. Anderson, with something like an *apology* for the Bath and Bristol Association in behalf of the Serampore Mission. To the opinion of “those who are most acquainted with the ways and tastes of

Dr. Chalmers wishing to furnish himself with information to guide his opinion “as to the most advisable method of directing the measures of the Assembly’s Missionaries in India,” availed himself of Mr. Anderson’s assistance, and seems from several notes addressed to him, to have attached much value to his opinions and informations on the subject of Christian Missions. The above extracts show how much their views on one point had assimilated, though Mr. Anderson’s objections to missionary committees were of a more serious kind, as having assumed the place and functions of the Churches of Christ, and as having resisted, with a union that was power, every attempt to return to “a more excellent way.”

mankind," Mr. Anderson in a measure gave way, and allowed friends to work in their own way in their own locality, though it should be by an "organization" and "authorized agents," whom it "could afford to pay" for keeping up "the artificial zeal of conjunct interest;" but from his own convictions he never swerved. These are expressed in some notes, too imperfect for publication, but indicating with sufficient clearness his opinion, that an association whose bond of union is a mere pecuniary qualification, yet having as its object one, the most spiritual under heaven, could only with safety be considered as a temporary measure, to stir up the Churches of Christ to enter on the work which the Lord entrusted to them *alone*, and then leave it in their hands. He believed that the very *method* by which Christ would have His kingdom advanced, as well as the spirit in which He would have it carried on, was clearly laid down in the New Testament; that *there* was to be found the *form* which this work of godliness should assume, when the *power* of it is felt; and he longed to see the Churches awake and put on this form, and adopt this method with the spirit and power of their prototypes at Antioch and Jerusalem. Though Serampore, as a separate Mission to be conducted on this principle, had failed, he firmly believed that the attempt was made only a little too soon, and that the day would come when missions to the heathen world would be taken up by those on whom the responsibility rested, and to whom the right—the privilege—to do so belonged.

He did not, however, retire in disgust from all connexion with the Baptist Missionary Society. In 1838, in company with Mr. Nicolson of Plymouth, he made a journey to Ireland, on behalf of its funds, where they collected £268. The following year he attended the annual meeting of the Society in London, appeared on the platform, and pleaded the cause of the Mohammedan population of India. He made several collections in Charlotte Chapel, which were considered large for the diminished congregation which met there, but no small

proportion of the amount was his own contribution, as he ever preferred that mode of giving ; and he was ready to transmit to the Society the periodical contributions which were wont to be committed to him for Serampore. That he declined entering that or any other committee, and thus became less familiar with those brethren whom he was accustomed to meet there, was the result, partly of his own principles, and partly the engrossing nature of the studies to which, latterly, he had given himself, and could as little be attributed to misanthropic feeling in his case, as in that of Mr. J. Harrington Evans, who, from similar convictions, pursued a similar course.

CHAPTER IX.

HIS CORRESPONDENCE IN CONNEXION WITH AND CONSEQUENT UPON THE PUBLICATION OF THE "ANNALS OF THE ENGLISH BIBLE."

THE first English Bible complete, that of Coverdale, "*translated out of Douche and Latyn,*" bears the date on the reverse of the last page, "*Prynted in the yere of oure Lorde MDXXXV., and fynished the fourth daye of October.*" On the 4th October 1835, being Lord's-day, and the third centenary of the English Bible, suitable discourses were very generally delivered throughout the kingdom, and thousands had their attention drawn to an event yielding in importance to none in England's history,—the introduction of the Scriptures in the vernacular tongue.

Mr. Anderson preached on the occasion to a very large audience from 2 Tim. iii. 15-17. He was known to have given his mind to the subject for some time previous, and the results of his research, as far as they could be brought within the compass of a single service, were given in that discourse. Many of the facts were new to his hearers, and the whole subject was placed in so interesting a light, that he was earnestly requested to publish his sermon. With this wish he complied, and at the close of the year it appeared with the title, "*The ENGLISH SCRIPTURES, their First Reception and Effects, including Memorials of TYNDALE, FRITH, COVERDALE, AND ROGERS.*" This production was well received by the public, and was soon sold off, while friends and publishers urged him to prepare an enlarged and improved edition. But he had discovered so many errors, both in his own account and in those of the

authors by whom he had been misled, that he begged time to trace these out, and, by research at the sources of information, to place the whole subject in a clearer and juster point of view than had yet been done. Whether this would ever have been accomplished is, however, doubtful, had he not been relieved soon after from his long "labour of love" for Serampore, and his hands thus set free to engage in another pursuit. Mr. Hope's death having led to the reunion of the two missions, (see p. 319,) the time and energy which had been employed for one of these, was now turned to the improvement and expansion of his work on the "English Scriptures." He had little idea *then* of what he had undertaken, till he allowed himself to be drawn on by the seductive influence of historical research, and then the "Annals of the English Bible" arose on his mind. The conception of such a work having been once fairly formed, and its importance, if thoroughly executed, weighed, he became wholly engrossed in it. Laborious, expensive, and mentally exhausting as his researches were, he enjoyed them, and persevered like other noble minds in similar pursuits, in the idea that if the results were not appreciated in his own day, they would be of use to the Church when the author had left it for brighter scenes.

But while the third centenary of the English Bible was the occasion that first presented this subject to his attention, and the want of some such subject to occupy and sustain his mind when another was withdrawn from it, again brought it before him, the whole of Mr. Anderson's previous pursuits, both literary and philanthropic, eminently prepared him for entering upon it. His researches into the history of Ireland's destitution of the word of God, had naturally led him to contrast it with the history of England's abundance; and there is reason to think, from some manuscripts left behind, that he had contemplated a history of all the versions of the Sacred Scriptures made previous to the 19th century; in order "to regulate as well as increase the zeal of those who desire the general diffusion

of the Word of God throughout the world." This, however, was too heavy a task for one already overwhelmed with previous engagements requiring more immediate attention. It was therefore laid aside, but only that it might be resumed when sufficient leisure was found to do justice to the design. To take up the history of *one* of these translations, and pursue it in all its interesting details, was in perfect accordance with his former purpose, while the habit of inquiry formed in preparing his "Historical Sketches of the Native Irish," qualified him for the thorough investigation of a still more interesting department of the Bible's history.

But not only a predilection for such pursuits, but a strong conviction of the practical utility of a History of the English Bible, in the present religious condition of the country, at once drew him to the task and fitted him for it. Two prevailing evils he had long seen and lamented. One was the contempt, or at least neglect with which our English Version of the Scriptures was treated by many in the ministry, or entering upon it. While sensible of the advantage to preachers of the Gospel of a critical acquaintance with the *Original* Scriptures, he perceived how this acquisition, sometimes but superficial, led to a habit of carping, even in the pulpit, with the renderings of our own translation, and to a disuse of it in private, evils which were not counterbalanced by any degree of acquaintance with the original text. "Read your Bible—your English Bible too, constantly, and see that your spirit continues, amidst all the fascinations of study, to give it the exalted and peculiar place to which it is entitled." Such was the advice he tendered to two young friends who had gone to Bristol College in 1821, to study for the ministry, long before the wonderful *history* of the English Bible had engaged his attention.

Another and more serious evil he saw and feared, was the revival in these later times of the old error that the Church, whatever was indicated by that term, was superior to the Sacred Scriptures in point of authority—that, in the language

of the party, "it was necessary to look to *our own Church* as our divinely appointed guardian and instructor; as light, and as consequently, refuge." Now, he considered that whoever cherished and propagated such an idea, concerning *his own Church*, or any Church, whether he were a Romanist, an Anglican, or a Nonconformist, was, by that daring assumption, bringing us back to the night of pitchy darkness, from which the free translation and dissemination of the Bible had delivered us. The supremacy of God's Word, he thought, would be demonstrated by shewing that Providence "had never permitted it in a single instance to fall *into*, much less *under*, the power of *any* Church, so called, of whatever form, or whatever name." The supreme authority of the Sacred Scriptures was, indeed, a favourite theme and a ruling principle with him. As one has well and truly said of him, "The Bible was the central subject of his thoughts, the connecting link of all the varied activities of his life. His favourite theme was the fullness and sufficiency of the Scriptures, which he maintained were able, not only to make individual men 'wise unto salvation,' but, as an organic power, to remodel the whole framework of society, to guide the family, to govern the Church, to rule the world. The influence of this cardinal conviction will be seen running through his writings; but it was still more operative in his life, and any account of his labours would be imperfect in which this was not explicitly noticed. Believing that the Bible contained the divine message given for the life of the world, he devoted all his energies to make this message known. He wished it to be proclaimed in all lands by the living voice of the teacher: hence his missionary ardour. He wished it to be read by all nations in their own tongue: hence his zeal in Native Schools and Translation Societies. He reflected the value of the book he loved so well in his daily life, and almost unconsciously recommended it to all who shared in his intercourse." . . . "This hold on the Bible as a vital centre, gave a completeness and harmony to his life, which, we may

justly say, made it beautiful, often extending in its influence to trivial matters, and gathering into its unity the scattered fragments of casual intercourse. It gave, moreover, breadth to his general views, and catholicity to his Christian affection. He was delivered from all bigoted sectarian feeling, for he could recognise no narrower basis for union in Christian activity than the Bible. This was the platform on which the Church was to meet the World. Whoever would unite in simplicity of purpose to diffuse its message and extend its principles, he was ready to join them hand and heart. Even pleasure and recreation with him fell naturally under the same influence, and contributed to the general aim of his life."

From 1837 to 1845, when the "Annals" were published, he gave himself so entirely to this work, that, except in discharge of his pastoral duties, he seldom appeared in public, and was himself conscious that his "*den*," as Foster has it, had become too attractive. It was therefore well that the Library of the British Museum, the Bodleian at Oxford, the University Library and others at Cambridge, the Baptist Museum at Bristol, besides various private libraries, had to be visited so frequently, especially the first of these, in the course of his researches. This drew him from home for a considerable time every year, and brought him into the society of many excellent and eminent men, in the same or kindred walks of literature. To some of these he was greatly obliged by the assistance they rendered, and the interest they took in his object, which he gratefully acknowledges in the preface. Few can form an idea of the *mass* of material out of which the "Annals" have been drawn, or the amount of labour it cost the author to bring these materials into the shape which they now wear before the public. His habits of order and arrangement were of service to him here, and without them it is impossible he could have finished the work in the time he did. While reading he kept several notebooks at hand, in which, under their respective heads, he entered the subjects which called for inquiry at original sources.

with the place, if ascertainable at the time, where the authority was to be found. These inquiries were again digested into other note-books, according to the library or division of it, where he expected to meet the MSS. Thus with several volumes of inquiries and references duly arranged, the result of a year's reading and research among the materials within his reach in Edinburgh, he resorted every summer to the British Museum Library, where he kept himself and two copyists at work for several weeks, till every question was answered, and every quotation from original record or chronicle made, that he had noted in his memoranda. In the same manner, though without the aid of copyists, he visited the other public libraries, and returned home laden with "the spoils of time," to be duly arranged, again compared and wrought into the historic page. This he continued to do for seven years, nor till the whole was fairly written out did he go to press. As the whole was written out twice, and most of it thrice, and every reference revised, an idea may be formed of the expense and labour which this important work cost its author. But he believed it owed him nothing; for, though the sale during his lifetime did little more than repay the expense of publication, which was very considerable, leaving the outlay and labour of his researches unremunerated, the enjoyment he had in the work, its influence in sustaining his spirits, and his hope that it would be of use to the Church of Christ, when "the supremacy and perfect explicitness of God's word," as the "previous question," would take the place of those fruitless controversies which now prevail, more than satisfied him as a recompense for all his expenditure. It was indeed a "labour of love." Few would have undertaken it, and no one would have accomplished it, without a measure of what some deem enthusiasm. Love for the Bible, our English Bible, and that in spite of its blemishes; admiration, or rather veneration, for those who first translated and circulated it; a conviction that their character, labours, and sufferings had been overlooked and undervalued; and a

chivalrous determination to bring these before the public, so that the due award may be assigned to England's true Reformers,—were all necessary to him who would write the *Annals of the English Bible*. But these moral qualifications required to be combined with a mental aptitude for the work, patient industry, untiring and well-directed research, and a powerful and disciplined memory. Some have regretted that the work is so large, though they are much at a loss to say *where* they would have it curtailed. A more readable, certainly a more saleable book, might have been written, with one-tenth the cost of labour bestowed on the "*Annals*," but profit and fame were altogether secondary objects in the author's mind.*

As Mr. Anderson's researches brought him into the society of many distinguished men engaged in similar pursuits, several of these became close correspondents. Pre-eminent among these, both in the amount and value of his communications, was the late Lea Wilson, Esq., of Norwood Hill. Between 1840 and 1846, nearly two hundred letters, some of them double, passed on both sides. It is but due to the memory of that excellent man, whose collection of Bibles and Testaments, for variety, number, and condition, was unrivalled by any private library, to state that he entered into Mr. Anderson's design at the very first with cordial interest, and afforded most material assistance in the compilation of the "*List of Bibles and Testaments*" in the Appendix of the "*Annals*," sparing no trouble, and sometimes no cost, to ascertain some doubtful facts.

It is to be regretted that Mr. Anderson's letters to Mr. Wilson have been destroyed. Those of Mr. Wilson, though exceedingly interesting to the Bibliographical student of the

* The American publishers, with that sagacity characteristic of their countrymen, saw at once its merits, and what stood in the way of its *extensive* circulation. They immediately got a ministerial editor to cut it down, and the whole was abridged in fewer weeks than it took the author years to write it. Thus shortened it circulates freely among our Transatlantic brethren.

English Bible, and now and then affording delightful proof of the writer's interest in the *contents* of the Book, the history of which he so materially aided to unfold, would not be well understood by the general reader, especially as the letters to which they are replies cannot now be given. The same remark applies to much of Mr. Anderson's correspondence on this subject ; a small selection from it, however, will, we think, be acceptable, especially to those who have read the "Annals." We add only such notes as may be useful to illustrate the letters.

TO MR. H. ANDERSON, MARYPORT.

"25th October 1837.

" . . . As for Tyndale it progresses, as say the Americans, and is doomed to various interruptions. I am well pleased, however, that I went again to the Museum this year, as it has greatly added to what I had got, and the whole will now form a connected and regular history. Still, as I am not writing a book, in working on I cannot see all that is before me."

TO THE SAME.

"EDINBURGH, May 1840.

" . . . I am still going on with the History of the English Bible, and can only say it will be done when it is finished. So many interruptions must be my apology. This journey in June keeps me from even thinking of the press till after. Meanwhile, the delay is all in favour of the work in the end. I do not expect to be in Bristol in a hurry, if ever again, and old acquaintances insist on my giving whatever days I can spare to them. Then on my return I must pay my last visit to the Museum, and, *d.v.*, make ready for the press at last. At my age, the work I have been attempting is rather serious, and since I have given so much time to it, I should not like to leave it unfinished. . . .

"The work will of course include Tyndale, but now takes a higher range, The History of the English Bible viewed in Con-

nexion with National Affairs. I have tried to manage so as to secure the attention, and I have no fear of its being quoted, and perhaps opposed. Had I stopped with Tyndale, it would only have set the teeth of some a-watering, a curious story broken off in the middle, more especially as the succeeding versions have not been understood, and especially the history of the very Bible we daily read. I am now in the heart of Caledonia. The story there is full of interest. John Bull and Sawney at the beginning stand on the same dead level.—Ever affectionately yours,
CHRIST^A. ANDERSON."

TO THE SAME.

"EDINBURGH, 7th February 1844.

" . . . The book you refer to will not be advertised openly till I get to London about June, and then it will be promised in November. When you see it you will not wonder at the delay. Two sheets per week constantly is pretty heavy work. Pickering says—'You have a good year's work before you.' This evening I shall be finishing at press page 592, end of the first volume. But there is a list at the end, on account of which I have to go South.—Yours affectionately,

"CHRIST^A. ANDERSON."

TO JOHN FENWICK, ESQ., NEWCASTLE.

"EDINBURGH, 21st May 1845.

"MY DEAR FRIEND,—On looking at the inclosed you will begin to conjecture that the bird is out of the cage. 'Tis even so; and I feel a little more at large than I have done for years. The last letter of type left this last Saturday, and there it is, with all its imperfections, and among other lovers of a book is your own name with all the rest, and as you shine in solitary majesty with the Bodleian, I suppose you will not object.* The

* The only copies of the *first* New Testament printed on English ground in 1535, are in the possession of Mr. Fenwick and the Bodleian Library. No. 24 of Mr. Anderson's list.

book itself must explain the rest, where you will find about three hundred companions."

TO THE SAME.

"23d August 1845.

" . . . I have written to Pickering. I wish now that there had been fifty copies on *thick* paper. He only printed twelve in that style, which he bedizzens and sells at five guineas. I fear they are all gone. But if any one can procure a copy, I think I may, and have written accordingly to inquire if one is left. They are not, however, *large* paper. The illustrations are on India paper, with a curious red and black title-page, &c.

"The book is selling,—nearly 500 gone, and that before any review has breathed either praise or blame. . . .

"Why does not the pastor of the Church ordain his own deacons as he ought to do? Any other mode is scarcely *orthodox* on this side of the Tweed."

REV. HENRY WALTER TO MR. ANDERSON.

"HASILBURY BRYAN, BLANDFORD, December 15, 1845.

"DEAR SIR,—I must complete a brief account of Tyndale to prefix to the Parker Society's edition of the Martyrs' works, and trust, that as it must be grounded mainly on what you have written, your zeal for his honour will induce you to consent freely to my using your authorities, for which I shall not fail to acknowledge that the literary and religious world are beholden to you.

"Can you help me to any knowledge of the book which Tyndale has styled, *The Union of Doctors*? pp. 195, 222, vol. ii., Russell's edition."

TO REV. HENRY WALTER.

"EDINBURGH, 24th December 1845.

"DEAR SIR,—As I have been a subscriber to the Parker Society from its commencement, I rejoice that the editing of

Tyndale and Fryth's Works have been committed to *your* hands. I know no one better entitled to engage in the pleasing task, and certainly you are most welcome to all the aid which the 'Annals' may afford, in drawing up your notice of our immortal translator. There may be no statue of him in the new House of Parliament, though even the majority there might bow to Tyndale; but we shall get him to occupy his appropriate *niche* in British history at last.

"I entertain considerable hope of seeing a copy of the 'Unio-Doctorem,' in which case I shall not fail to give you the precise title, or any information I may acquire in answer to your queries. In the 'Annals,' vol. ii. p. 198, you find a painting referred to. I enclose the prospectus, of which a larger account has been published in London. It happened by rather a singular coincidence of circumstances, that *after* the artist was very nearly finished with the canvass, I had the gratification of fixing on a point of time, and naming almost all the characters.* It is a lovely picture, is now exhibiting in London, and, as a print, cannot fail to be extremely popular.—I remain, dear Sir, in more than Tyndale bonds, yours most sincerely,

"CHRISTⁿ. ANDERSON."

Mr. Anderson having encouraged Mr. Walter and others of his correspondents to furnish him with *corrigenda* or *addenda*, in case a second edition of the work should be called for, he received some very judicious remarks from all of them, which he would, no doubt, have made use of, had he lived to prepare the book for another impression. His correspondence with the late Rev. Josiah Pratt, the venerable Secretary of the Church Missionary Society; the Rev. F. H. Scrivener, M.A., late of Sherborne, Dorset; and the Rev. James Lee Warner of Wal-

* "The first reading of the BIBLE in the Crypt of Old St. Paul's in 1540. A picture by Harvey of Edinburgh. Mr. Anderson was introduced to the artist during the progress of the work by a mutual friend, and afterwards wrote the full description of it for him, when the picture was engraved by Graves.

singham, Norfolk, is, for the most part, so archaeological in its contents, that however important to the writers, it would have little interest for the general reader.

FROM MR. C. HARDCASTLE TO MR. ANDERSON.

"WATERFORD, 25th February 1846.

"MY DEAR BROTHER,—I have just finished the perusal of your 'Annals of the English Bible,' with so much interest, gratification, and improvement, that I cannot refrain from thus expressing my sincere thanks to you, nor from uttering my conviction that you have rendered to our privileged country a most important service. So desirous am I that these volumes should become family books, that I intend forthwith to order several copies, and become a kind of colporteur in connexion with them in this vicinity. I feel as if I had never read history before, and an English Bible is now invested with an importance I had never attached to it. Besides this, it has elevated my hope for Ireland, where we have so much to depress. I would thank God and take courage.—I am, with much respect and affection, yours truly,

C. HARDCASTLE."

TO MR. C. HARDCASTLE.

"EDINBURGH, March 1846.

"MY DEAR BROTHER,—Your favour of the 25th ultimo I duly received, informing me that you had got through the 'Annals of the English Bible,' and you may rest assured that anything that could cherish your hope as to Ireland was certain to afford me pleasure. The story now told, amidst all the agitation of the times, seems to demand far more attention from British Christians than it has ever before received, and you have my sincere thanks for your zealous intentions to have the subject more impressed upon the Irish mind. The Irish mind, and consequently the Irish Bible, I also can never forget. Long has it appeared to me the one thing needful. After devoting the profits of two editions of the 'Historical Sketches' to the educa-

tion of that sadly neglected and trodden-down people, I have lately published a third at a low price, and as I am desirous that *it* also should be a household book, let me beg your acceptance of four copies for circulating reading as you know best.

"It may interest you to know that the 'Annals' are already reading with expressedly deep interest in Canada, Nova Scotia, the United States, and the East Indies. Ever since I traced out the Sabbath of the English Bible, it has had an influence on my own mind on the Lord's-day. Oh could that country be but roused and rained upon, the world itself would feel the glorious consequence.—Believe me, &c.,

"CHRISTⁿ. ANDERSON."

GEORGE L. WILSON, ESQ., TO MR. ANDERSON.

"NORWOOD, 23d August 1846.

"MY DEAR SIR,—I think it due to you as a most valued friend of my dear father, to acquaint you with his much lamented death. He expired on Thursday night last without pain or struggle of any kind, and when I saw him after death, his face wore a sweet smile that indicated the glorious state of his mind. You will, I know, grieve much with us, but we have had much, yes, very much to be thankful for. His end was peace, not only in the next world, but in a peculiar manner in this;—no vain or trifling thoughts passed his mind. . . . I am, &c."

TO GEORGE L. WILSON, ESQ.

"EDINBURGH, September 1846.

"MY DEAR SIR,—I am persuaded that you will ascribe my silence in reply to your mournful intimation of your most esteemed father's decease to its true source, the sincerity and depth of my sympathy for you all. Before, but especially after the last time I saw him, I can truly say that he was daily on my mind, and since the event which we deplore, I cannot tell you how often his image is before me. I may not expect

many years, but long as I live his memory will be cherished by me, and the hope, the blessed hope, that we shall meet again in a world into which no enemy enters, and from which no friend ever departs.

“Will you be so kind as convey to your dear mother the tokens of my heart-felt condolence. That the soothing hand of God may be upon her, and His best blessings on your brother and sisters, is the sincere prayer of, my dear Sir, affectionately yours,
CHRIST^A ANDERSON.”

A gentleman who occasionally wrote for the Religious Tract Society, having applied to Mr. Anderson for liberty to make a free use of the ‘Annals,’ in compiling a few popular narratives of the leading characters there described, he thus replied:—

“EDINBURGH, 16th January 1847.

“MY DEAR FRIEND,—I have contemplated *three* memoirs taken from the ‘Annals,’ to suit the taste of our *lighter* readers, and of these, of course, Tyndale was one. Some time ago the Parker Society, that is, the writer engaged by them, applied to me for liberty to use the ‘Annals’ for his memoir to be affixed to his works, promising to acknowledge the source from which they had borrowed their materials. To this I at once cheerfully consented, and if you think of proceeding, as cheerfully do the same to you.

“I foresee only one difficulty you will meet with from the London Tract Society. Their committee are not merely cautious, but are apt to trim, having the fear of lawn sleeves before their eyes, and the ‘Christian Observer’ standing ever on the watch. Now, not to mention other points, the story of Donne, the Monk of Stratford Abbey, is so interwoven with poor Cranmer, as well as Crumwell, that I suspect your employers will boggle at common fidelity or justice. You are a dissenter and must be faithful, but if you get through, and I have a churchman on the other hand, eager to have Tyndale as one of

the fathers of the Church of England, then Mr. Fenwick and I must look after you both. I assure you that neither he nor I can now afford to allow the fair fame of our first translator to be tarnished before any bishop or church in all England ! So, my good man, you have now to take care of your pen, and be *faithful*,—and may both you and the writer, like Tyndale, ‘be faithful unto death.’

“By all means proceed, if you can without any fetters or compromise, and believe me, most faithfully yours,

“CHRIST^A. ANDERSON.”

REV. H. WALTER TO MR. ANDERSON.

“HAMBURY BRYAN, BLANDFORD, 15th October 1846.

“MY DEAR SIR,—In p. 36 of your Introduction, you charge the Eastern or Greek Church, as well as the Western, with interdicting the translation of the Scriptures into any vernacular tongue. You are of course aware that the Greek Church is generally considered as innocent of this crime ; but I am sure you do not say such things without having well weighed the evidence for what you assert. May I ask you if you have preserved any note from which you could supply me with the authority for that part of your sentence in which you speak of the Eastern Churches. You have probably seen that the Armenian patriarch has said in a document, probably made for him by a European, that his Church encouraged the reading of the Scriptures, and forbade it to none, meaning, no doubt, though not intending to be understood to mean, the Scriptures in the old Armenian tongue, unintelligible to his people.”

TO REV. H. WALTER.

“EDINBURGH, 23d January 1847.

“MY DEAR SIR,—In resuming correspondence, I am still hopeful of convincing you that I have certainly not forgotten you. . . . I am much obliged by your directing me to the expression in p. 36 of the Introduction. I at once perceived its

ambiguity, nay, strictly speaking, its incorrectness. I have said, 'but both had interdicted their translation,' &c. Far more accurately I should have said, 'but the Eastern for more than a century had, to all intents and purposes, identified herself with the Western Church, which had now interdicted,' &c. The Greek Church cannot be exonerated at that period as to the Sacred Scriptures. This was what was meant, and had it been so put, would have still more enhanced the boldness of Wickliffe, who did not quail before this dominant Mystery of Iniquity.

"I am perfectly aware that there is a material distinction to be observed between the Greek Church in its earlier stages, and the Roman ; and that, nominally, the canon of Scripture held by the former is nearly, if not precisely the same with our own, though they plead for the Divine authority of the Septuagint. At the same time, it must ever be borne in mind, that long as the Eastern Church fought for an independent existence, the Greeks were bent upon the *traditions*, as well as the authority of their Church, no less than the Romans on theirs ; the former esteeming the acts of the Seven Greek Synods of *equal* authority with the sacred volume ! But more to the point.

"The Greek Church, you are aware, never recovered the blow it received from the Latins in 1204, when Constantinople was taken. I have, in passing, specified the Council of Toulouse, but fourteen years before this the Eastern Church had identified herself with whatever Rome *determined*. Many of her members might dissent, but this by no means has any—the slightest place in history. Hence in the twelfth General or fourth Lateran Council, 1215, Innocent III. crowned all former invasions of the Eastern Churches by claiming servile obedience from all by name, and in this order,—1. Constantinople ; 2. Alexandria ; 3. Antioch ; 4. Jerusalem.

"Then came the Council of Toulouse in 1229 ; and in sixteen years after, under Innocent IV. at Lyons, in the thirteenth General Council, he carried triumphantly every point.

The *Greek Emperor* himself, nay, and the Patriarch of Constantinople, were present, while the Pope was deposing the *Emperor of the West*, and releasing *his* subjects from their allegiance. Constantinople and Antioch were at this period merely fiefs of the Roman Pontiff. Moreover, it was here also for the first time that the red hat was proposed and established, the appointed token that the cardinals were to shed their blood in the defence and for the dominance of the Roman Catholic faith.

"But again, thirty years after this, in 1274, the Eastern Emperor is swearing to the Roman Catholic faith, recognising the supremacy of the Pope, and the prelates of Greece swore allegiance by their legates. All appeals from the Greeks were to be made to Rome. Before the Moguls on the one hand, and those Latins on the other, Constantinople was nodding to her fall in 1453; and it is curious that even after the invention of printing, the Greek liturgies for centuries have been printed at Venice, and usually under Papal influence. Under the same influence successive Greek Synods have been convoked, *e.g.*, at Constantinople in 1642, and at Jerusalem in 1672. Among the acts of this last is prohibited the general reading of the Scriptures.

"I need only add, that I am intimately acquainted with a gentleman now living here, once Attorney-General for the Morea, and one of the judges in the supreme court of Arcopagus. He has much to say in favour of the Greek Church, but all this does not invalidate the state into which it had fallen, particularly before Wickliffe's day.

"I shall be most happy to hear from you at all times, and remain, dear Sir, most sincerely yours,

"CHRIST^A ANDERSON."

A literary gentleman in Spain, whose heart, in the language of his English friend, was "a soil already fertilized with the Almighty's favour," having met with a copy of the "Annals,"

found much in them to interest him, and opened a communication with their author through a mutual friend. But as the priest-ridden government of that country is jealous of any attempts or even expressed desires to enlighten *her*, as Tyndale enlightened England by causing the plough-boy to know more of the Scripture than those who now profess to teach its doctrines, the name of this Spanish patriot and his friend in England must be suppressed from the correspondence here, lest we should compromise the safety of the former.

TO ———, ESQ.

“EDINBURGH, 25th September 1847.

“MY DEAR FRIEND,—I am afraid by this time you will suspect that I am to prove but a very callous correspondent. Be persuaded that this is not quite correct. I know not how frequently I have thought of your object, and I pray that the blessing of God may rest on the effort of your friend at a distance. Although as yet I have met with but poor success, I must not delay any longer to say a few words. . . . As to Valdez, have you observed what Hallam says in his ‘Literature of Europe,’ vol. i. p. 361, compared with Chalmers’ ‘Biographical Dictionary,’ vol. xxx. p. 194? Dr. M’Crie thought more favourably of his sentiments than George Herbert did.

“Now as to your list of Spanish books—alas! I have gone carefully over a catalogue of Spanish MSS. in our Advocate’s Library, extending to three volumes, but have not found one of the authors or works mentioned. I have also searched our University Library, but with no better success. Your list is now in the hands of David Laing, and after him I have another friend in view. Should I meet with any information, I will let you know. But these writings are extremely rare.

“I think you are perfectly right in proceeding with all prudence and quietness as to your friend. Great caution is necessary at present, but should you think it proper, I should

wish you to convey to him my sincere and ardent wishes for his health and success."

TO THE SAME.

"EDINBURGH, 1st May 1848.

"MY DEAR FRIEND,—I hope you have not been led to imagine that I undervalue either the reprint of the Spanish book, or the notice of the early Spanish Old Testament of 1430, which you were so kind as to promise me. No, far from it; but I had resolved not to write in reply till I could send the inclosed additions to the 'Annals.' Your friend in Spain seems to value the book,* and I suppose will be gratified with this double index, if you can send it to him with my best wishes.

"After the truly sublime providential tempest we have lately witnessed, marking so unambiguously the footsteps of *our* King of kings, I hope the moral atmosphere even of Spain may be somewhat cleared. Assuredly now is the time when British

* Translation of a passage in the Appendix to a recent reprint of CARRASCON, a scarce Spanish work of the 16th century. "It is impossible," as Tyndale said, "to imbue the minds of the common people, effectually, with a single truth of the Bible, *unless the Bible itself is put into their hands in the vulgar and native language*, so that they may see the connexion and inference on which the text proceeds, and the relative meaning that connects all its parts. And this view is very opportunely corroborated by CHRISTOPHER ANDERSON in his 'Annals of the English Bible,' where he shows it to be a historical axiom of the highest importance, proved by the experience of more than 300 years, that the publication of the Sacred Text, without note or any comment, is not only the most effectual mode of procedure against its opponents, but what is most expressly sanctioned by time and experience, since thus it has been circulated with a measure of success beyond all expectation. The same author presents with great force the contrast—a contrast very mournful and bitter to us—of

'*The Bible in Spain, and the Bible in England!*'

"It is certainly true that both these nations possess languages on which the sun never sets; but how differently employed! In English the sounds of the words of the Bible cease not to be heard in every region of the earth! But in Spanish!! And what is the effect produced by such a contrast in both countries, and in those that have been, or now are, their colonies? ENGLAND OWES ALL THE DIFFERENCE TO HER APPRECIATION OF THE SCRIPTURES. *And our beloved Spain owes all her miseries and misfortunes to an opposite course.*"

Christians are called to be up and doing. Oh, for the 'liberty unsung by poets, and by senators unpraised,' that it may visit the besotted nations of Europe at last! I was delighted by your information as to Spanish Bibles. Have you heard more as to the editions printing in the country?

"The 'History of the Reformation in Spain,' by M'Crie, might certainly *now* be much enlarged, and it should be; but it is a copyright book; and upon inquiring at Blackwood's, I find that the report of its being reprinted is a mistake.

"The 'Consid.' of Valdez I now possess, and find it to be just as you described. The work of Peres I do not know. I see Le Long mentions a Jacobus Peres on the Psalms, &c., Valentia 1493, Paris 1506.—With kind remembrance, I remain, sincerely yours,

CHRIST^A. ANDERSON."

Mr. Anderson having written to his friend's Spanish correspondent, along with some books or pamphlets, which he thought might be of use to him, received the following reply, which we give verbatim:—

"31, 8th Month, 1849.—MY DEAR AND RESPECTED FRIEND,—Our mutual friend, ———, has sent to me your letter, which I have read several times, and it has been to me very agreeable and encouraging. I perceive only that you have a too favourable opinion of my exertions. The reading that I made two years ago was so instructive and interesting, that I find in my copy of your work a quantity of notes or registers, put on little pieces of paper between the leaves. The 'Annals' appear to me written with elegant erudition, generous open-heartedness, liberal and Christian principles. Always will be dear to me a book where I read such passages as those found in the 'Annals,' as in p. 20, vol. i., and p. 505, and many others in both volumes. Further, I have found in your book a great capital of information relative to books, and editions of them, very interesting and useful. I pray you, give a list of those English

books on biblical interpretation, and useful literature, to my dear friend, — —, who will forward it to me, with notes of what are the best editions. Before I received your letter, I noticed what you say about *single efforts*, in vol. ii. p. 676 of the 'Annals.' I shall be glad if you send me your discourse about Carey. Would to God I could see realized in Spain that we read in Isaiah li. 3 !

"As I cannot write expeditiously in English, I will finish this letter, but not without giving you many thanks for your interest and good wishes for the wellbeing of blind Spain, and for your sincere friendship, which I thankfully accept ; and remain, yours truly, a. f.

TO — —.

"EDINBURGH, 24th March 1851.

"MY DEAR FRIEND,—The book you propose sending I shall certainly esteem. . . . I am afraid to promise, but I mean to try once more whether anything Spanish can be found here. Let me only repeat, that a few lines respecting this proposed Spanish Bible will be acceptable. You observe that the mode I have recommended as to printing in single books has been adopted, but as yet I know not whether the money will be forthcoming. I have had a paragraph from Paris, recommending the same mode of printing Scripture. It seems the best for exciting *thirst*, and for evading those enemies of God and man—the *priests*. As to Spain, let us do all that we can. Of — — you must have heard somewhat. I took him to France with me when I went to the Peace Congress at Paris. His French and Spanish are both elegant. The latter he has taught with success in South America, to which he returns, D.V., this year. I have procured the book you recommended, and find it very interesting. Ah ! poor *Spain* ! and poor *Ireland* ! Both of them shall yet be remembered by the Lord in mercy, and the deeper their sorrows, the louder they'll sing.—Ever thine,

"CHRISTⁿ. ANDERSON."

TO THE SAME.

"EDINBURGH, 21st August 1851.

"MY DEAR FRIEND,—Will you permit me to renew my correspondence. I am, it is true, very far behind, but I have been so circumstanced, that an authoritative stop has been put to various letters, and I am sorry to think, yours among others. I expect, if the Lord will, to be in London for a short time in the month of September. Whether I can come down *via* A—, is at present altogether uncertain, except there were something interesting in the way of benevolent business, my time in town being at once short and uncertain. I received the beautifully printed Spanish book, for which accept my best thanks, and tender them to the kind friend in Spain. You and others, including myself, are friends of peace, and long for its wide prevalence among the nations—but, alas! as yet there are lowering clouds, which seem far too like the sulkiness of a thunder-storm before it opens. To the *Prince of Peace* we must turn our eyes daily.—Excuse my long delay, and believe me still, yours very truly,

CHRIST^A. ANDERSON."

TO REV. H. WALTER.

"EDINBURGH, 20th July 1849.

"MY DEAR SIR,—With many thanks for your two favours of January and February last, I will now try to make up for my long delay. Do not imagine for one moment that I shall ever feel otherwise than quite obliged by any mistakes you observe, or any remarks of yours upon the 'Annals of the Bible.' Some are frivolous, but yours I shall always value. I feel thankful that, on the whole, the work is so correct. Written as it was amidst a thousand interruptions, and dated on reaching what is considered to be a critical age—sixty-three.

"But, my dear friend, the *life* of the doctrine consists in the *application*. We must make something out of all this research, and here is a brochure in which I imagine you

will take as deep an interest as you did in the history of the long-neglected Native Irish. Let us, before we die, try to do something for our mysteriously exalted and beloved native land. Let not the Philistines (Europe) before, and the Amorites (Ireland) behind, devour Israel with open mouth. There is, or seems to me, a way, and I can discover but *one*, which may, under the Divine blessing, still maintain our exalted position as a *Nation*. If you agree with me, then 'thank God and take courage.' Could I but meet with you, I have much to tell you that affords ground for hope, that Britain will yet better know the time of her merciful visitation. On my way to town I have succeeded in making some impression on the men of Birmingham, for the excellency of the object is such as carries the mind away far above all parties and party feeling, to the region of sublimest pity for the world we inhabit. I shall be happy to have your remarks after your perusal of the pamphlet and your approval of the design in view.

"Can you help me to any who you suppose would be interested in the design of the tract, after running through it?"

"Peace and love be ever with you, and yours most faithfully,
CHRIST^R. ANDERSON."

In the summer of 1849, just as he was starting for the Continent, he received a note from the Rev. Carr John Glynn, the respected rector of Witchampton, Wimborne, Dorsetshire, expressive of his pleasure in reading the 'Annals,' and his surprise and regret that no monument had been raised to Tyndale in his native county, Gloucestershire. This will explain part of the following correspondence.

TO THE REV. CARR JOHN GLYNN.

"EDINBURGH, July 1849.

"MY DEAR SIR,—Your favour of the 27th ultimo, reached me on the eve of a six weeks' absence from home, and not till this day have I had time to reply. Memorials more than *one*

there must be for the immortal Tyndale. . . . I have all along had my eye on a pillar on Stinchcombe Hill, just above where Tyndale was born, and this we may get at all events, and if I could have an interview with Earl D. and his lady, I think there would be no difficulty about the 'Tyndale Free School,' or whatever is thought best. He has already got the pamphlet now sent you. . . . Yours most faithfully,

"CHRIST^R. ANDERSON."

TO THE SAME.

"EDINBURGH, 23d October 1849.

"MY DEAR SIR,—Since receiving your favour of July referring to the long-neglected Tyndale, I have been occupied in following out at least the object he had in view,—the diffusion of the sacred text, not at home, where it is in such abundance, but abroad, where it is so much wanted. When I received your favour I was in preparation for crossing the Channel. My object was the diffusion, not of the Bible as a whole, nor of the New Testament, the only extent to which the Bible Society can go. Everything they issue must be *bound*, and the binding would be *ten* times the expense of another mode. The two books bound are very tangible objects, soon detected, and soon discouraged, if not denounced and forbidden by the priests. Our object on the Continent should be to get at the *people*. Like Tyndale, who had even the English plough-boy in his eye; he began with Matthew, then with Mark, then the New Testament. Our object should be single books of the New Testament, diffused unostentatiously, but busily throughout these countries. Though many might be destroyed, many might never be detected, and these, like leaven, would and must operate. The *Spirit* is ever with His *Word*. Let us have strong faith in *both*, and diffuse the latter in reliance on Isaiah lv. 10, 11. I had with me the Gospel of John and the Epistle to the Romans in French, and found no difficulty in the country at large, both being politely accepted. Besides

Paris, I visited in the south six distinct towns, or, as we should say, cities, and after returning to Paris, four more in the north of France. But besides these, I looked with a longing eye on the broad surface, the villages, the farms, &c., and thought if British Christians only knew where their strength lay, and that any single gospel or epistle in French, Italian, or German, could be printed for a *sous*, if not less, provided the thirst which exists were to be promoted or cherished, what or how much might British Christians accomplish ! I hope the desire was in some degree promoted by this visit. . . .

“ I am too distant to be of essential service to you, but let Tyndale, perseveringly, be your rallying point, and you must succeed.—Yours most faithfully, CHRIST^A ANDERSON.”

TO THE SAME.

“ TENBY, 3d July 1850.

“ MY DEAR SIR,—By this time you may very naturally have begun to suspect that my interest on behalf of the immortal Tyndale is in danger of expiring, but while life remains, this I think never will. Though removed far from the spot, the interesting place of his birth and boyish days, I know not what I could say or do more to excite an interest, or urge to some suitable memorial. I am now much nearer, though I believe at this moment more distant than yourself from the locality, yet I thought I saw from a distance, the other day, when travelling down here, the very spot where such a memorial should rear its head, on Stinchcombe Hill. In passing through Gloucester, I called on Mr. B. . . . After the 17th, and to the close of this month, I should delight to be at the service of yourself and of the gentlemen whom you mention in Gloucestershire, including, of course, Lord and Lady Ducie ; I shall write from this place to most of the persons you mention, but I entertain a strong persuasion that I can do nothing *without you*. . . . It strikes me that something may be said in favour of a Pillar of Memorial—an Ebenezer worthy of the man, and

especially of the blessed Bible to which old England stands so much indebted, which cannot apply to anything not seen from afar, and which can only be descried by any party when they arrive at the spot.—I remain, dear Sir, yours most sincerely,

“CHRIST^A ANDERSON.”

TO THE SAME.

“EDINBURGH, 18th August 1851.

“MY DEAR SIR,—Last year I had the pleasure of being at Tortworth with Lord and Lady Ducie, and with various parties, clergymen and others, all equally anxious about some memorial of Tyndale. Much was said about city missionaries, colporteurs, and even endowments. In these wild times, and probably I fear to become still wilder, I have more than a little doubt respecting many things in the way of Endowments—they may be so easily alienated, misapplied, or swept away. Do what you please or what you can *down on the ground*, anywhere, give a portion to seven, and also to eight, in favour of Tyndale’s fragrant memory; but still, this is not *the* thing, or at least *one* thing that is wanted. This has long appeared to me to be an object, lifted up to the eye—a conspicuous object in its own appropriate spot, and one of which hundreds passing by every day will be led to inquire, What is that?—who was Tyndale?—and what did he do? What and how much do we owe to his memory? The *effect* of this, which is what we seek, would far exceed any benevolent effort down on the ground, whether in London or anywhere else. Nor have you to look round for the spot. It is the brow of Stinchcombe Hill, in sight of seven counties crossed by railways, the spot just above his birthplace, to which he must often have lifted up his eyes, and on which he may have spent many of his boyish days. And now as to the expense; it would be no mighty sum. From stone or granite, I turn my attention to the wondrous doings of modern times in solid metal, which are much less expensive. And from the common memorial of a pillar, I think of an arch, a solid,

conspicuous, but classic ARCH. I am satisfied that an object—the Arch of the Bible, the Arch of Tyndale, the Arch of Triumph, to which Britain owes everything, might be erected at no great expense. The effect of this in the rising and setting sun would be very fine. Independently, dear Sir, of everything else, (for I have already suggested a Printing Office for the Scriptures in Foreign languages,) this *Arch* immediately above Tyndale's birthplace, would be but a very slender tribute of respect and gratitude in memory of a man, who, single-handed, proved the moral conqueror of his country.

"Lord F., to whom the hill belongs, would, I should think, if properly approached, not only have no objection, but be rather pleased with the idea. Last year I gazed on the spot when going into Wales, on the way to Tenby, and after that had it quite in view from the royal bedroom in Berkely Castle. —Believe me, truly yours, in more than Bible bonds,

"CHRIST^A ANDERSON."

TO THE REV. JAMES LEE WARNER, WALSINGHAM, NORFOLK.

"EDINBURGH, 11th August, 1851.

"REV. AND DEAR SIR,—I am much indebted to you, first for your note from Bristol, of the 31st ultimo, and since then, for the 'Bristol Mirror' with its Supplement. Allow me now to congratulate you upon your introducing so ably, and before a Society so highly respectable, a paper bearing directly on the immortal Tyndale, but above all on the sacred volume, to which this our highly favoured country has been indebted for its stability, and its singular position among all the nations upon earth. An eminent and ardent Antiquarian here was surprised and gratified to find such a subject so introduced and so treated.*

* Mr. Lee Warner had read a Paper before a Meeting of the Archaeological Society which met at Bristol in 1851, on "The First Edition of the New Testament by Tyndale, printed by Schaeffer." In preparing this paper, he sought and obtained leave to make quotations from the 'Annals,' or what further use of them

"I was a little amused by the Meeting being, in any degree, at a loss, or at sea, respecting the ashes of Wyckliffe! Nor does Mr. Hallam's remark at all affect your position, neither does his allusion to what he calls the Bristol Avon. *That* Avon rises near Tetbury in Gloucestershire, and running through part of Wiltshire, enters Somersetshire near Bath, when, passing that city and Bristol, it proceeds to the Severn at King's Road, nine miles below *Bristowe*. Still, you are quite correct, and good old Fuller is perfectly so, though, owing to his entertaining, volatile manner, he is occasionally not so. Witness the case of John Rogers.

"The truth is, there are not less than *six* rivers known by the same name, the *Avon*—*three* in England, and *three* in Wales! The Avon to which you referred, sometimes called the *Upper* Avon, rises at Avon Well, near Naseby in Northamptonshire, and, after passing Stratford-on-Avon and Evesham, joins the Severn at Tewkesbury, after a course of about a hundred miles. It is navigable by barges up to Stratford. Its tributaries are the Alne, the Leame, the Stour, the Sow, and the *Swift*; the latter is the rivulet or *brook* to which Fuller refers by name. In the brief sketch of Wyckliffe, I have mentioned only the Swift. Yes, dear Sir, then the brook became immortalized, even above that on the banks of which Elijah was fed of old, and infinitely above that of Stratford-on-Avon, or the origin of the *WORLD'S Bible*. Should you, therefore, at

he might find necessary for illustration. This paper, which the writer had to defend against some of the "old learning," is published in the "Transactions of the Bristol Meeting of the Archæological Institute."

At the same meeting, some doubts were started respecting the correctness of the celebrated passage of the old historian Fuller, quoted by Mr. Warner, about the ashes of Wyckliffe flowing through the *Avon* into the Severn, and so, like his doctrine, disseminated round the world. The doubt arose from the meeting forgetting that there were more *Arons* than one, whose waters fall eventually into the Bristol Channel. This will explain the second sentence in the letter above.

Mr. A., previous to this, had a good deal of correspondence with Mr. Lee Warner, on the subject of the early editions of the English Bible.

any time be at Lutterworth, retiring to the brook, perhaps only brawling over gravel stones, you may well gaze upon the streamlet, and once fully satisfied, ever praise God,

‘ Who draws from human littleness
His grandeur and renown,
And humble hearts with joy confess
The triumphs all His own !’

Forgive all this, and believe me, yours with sincere respect,
“ CHRIST^A. ANDERSON.”

CHAPTER X.

HIS MINISTRY AND GENERAL CORRESPONDENCE FROM 1818 TO 1851.

IN 1818, Mr. Anderson and the congregation under his care, had occupied Richmond Court Chapel twelve years. It was a small place, not capable of accommodating with comfort more than 300 hearers. For some years it had become, in the evenings at least, exceedingly crowded, and as the ventilation was deficient, the health of the preacher had begun to suffer from it. It was therefore necessary to procure larger and better accommodation. Charlotte Chapel, then in the occupation of Bishop Sandford's congregation, was offered for sale in 1817. But the purchase money and cost of necessary repairs and alterations would involve an immediate responsibility of about £2500. There was no one, or indeed any number of those then in the Church in circumstances to undertake the obligation for so great a sum. The donations promised toward the object, even when realized, bore a small proportion to the sum required, and money was at that time bearing, even on the most unexceptionable security, the interest of five per cent., and difficult to be had. After serious consideration, Mr. Anderson resolved to take the responsibility on himself. He purchased the chapel, and in 1818, after the required alterations and additions had been made, the congregation removed thither from Richmond Court.*

* In 1824, Mr. Anderson put the chapel in trust, for the uses expressed in the deed. In 1826, the trustees having appointed three auditors, two of whom still survive, to examine the accounts and vouchers, the following statement was drawn up and signed by them:—

The increase of attendance on his ministry justified the step he had taken, for though Charlotte Chapel was considerably more than double the size of that he had left, being seated to accommodate between 700 and 800 persons, it was soon completely filled, and often in the evening to overflowing. His popularity as a preacher became increasingly great, and his evening discourses, both on Lord's-days and Thursdays, were attended by persons of various denominations. The house on Sabbath evenings was often completely filled some time before the commencement of the service, and not unfrequently every foot of standing room, except the middle aisle, was crowded with eager listeners. During the sittings of the General

To Actual cost of the chapel, (including additions, but exclusive of interest,)	£2445	17	11½
.. Interest and debt, incidentals, and repairs, 1817 to 1826,	636	19	5
By Donations received in Liverpool, London, Glasgow, and Edinburgh,	£416	18	6
.. Two donations from Mr. Anderson,	525	0	0
.. Donations and collections by Church and congregation,	508	16	0
(This included a donation of £25 from Mrs. Anderson.)			
.. Monthly collections from 1818 to 1826,	173	16	6
.. Rent of houses under the chapel for same time,	29	4	0
.. Cash on Mr. Anderson's bond to Sir W. Forbes's Bank,	1400	0	0
.. Balance due Mr. Anderson,	29	2	4½
	£3082	17	4½
	£3082	17	4½

It is a coincidence, perhaps too close to be accidental, that the above sums of £525 and £25, contributed by Mr. Anderson to the chapel, amount exactly to the whole he had ever received from the Church for his services, from its formation in 1808 to 1817, when the chapel was purchased. From 1830 to 1835 he contributed £176 to the same object; and having in 1834 advanced £500 to the trustees on a promissory note, on which he charged no interest, he again contributed £100, when it was taken up. When we add to these sums his contributions to the monthly collections for the same purpose, for more than twenty years, the whole could not be less than £1000, or upwards of two-fifths of the whole cost of the chapel, with its additions and alterations; or about *two-thirds* of the original purchase.

Assembly of the Church of Scotland, and of the Synod of what is now called the United Presbyterian Church, many of the members of these bodies attended on the Lord's-day evening. Several of the Episcopalian clergymen, resident in the city, were frequent hearers, while evangelical clergymen from England or Ireland, visiting Edinburgh, were almost sure to be found at least once in Charlotte Chapel.*

But what was of more importance, his *usefulness* as a preacher continued to increase. Not only were considerable additions made to the Church, but many who never joined it received their first salutary impressions under his ministry. Several clergymen both of the English and Scotch Establishments, and some, now ministers in other communions, have owned him as the instrument, in the hands of God, of first leading them to the truth. His occasional labours, while travelling in England and Ireland, were also greatly blessed, and it was one of his greatest "consolations of travel," to meet the grateful acknowledgments of so many who had been brought to reflection, or to the knowledge of the truth, by his addresses on a former journey.†

* These sometimes left their card, with expressions of cordial regard, on the seat-board or in the *plate*. The following is a copy of one written in pencil, left in the pew occupied by the writer:—"Rev. F—— B——, rector of F——, has listened with delight to the very faithful preaching of the Gospel this evening. May the Lord be with you."

† At an early period a large circle of Christian friends had formed round him in London, to some of whom he had been useful. These ever welcomed his visits to the Metropolis, and detained him as long there as duty allowed. As he was leaving them at the close of his visit in 1819, the following expression of their regard was put into his hands:—

"TO THE REV. CHRISTOPHER ANDERSON.

"LONDON, June 2, 1819.

"We, the circumscribers, having experienced much pleasure from your visit and labours, (which we hope will not expire with the occasion, but issue in lasting benefit,) desire to relieve our minds, now that you are about to leave us, by the expression of our gratitude, accompanied by earnest prayer, that your return may be as safe as it must be welcome, that you may find all dear to you 'as you would,' and that both in the family and in the Church, an offering of unmingled praise may be presented to the Father of Mercies, and God of all consolation. We pray that

In the *morning service* of the Lord's-day, his object was obviously the instruction and edification of the Church, though he seldom, if ever, closed without a solemn appeal to the conscience of the unconverted, drawn naturally from the subject of the discourse. For the most part he adhered to the form of continuous exposition of a portion of Scripture ; and even when a single text was taken, the morning discourse had always an expository form. Every intelligent lover of the Sacred Scriptures, who sat under his ministry, will long remember and prize his expositions. He first laid open the whole passage in its connexion to full view, in few words, and then at greater length drew out the spirit of the writer, or rather "the mind of the Spirit," from the various clauses, applying the whole to the circumstances of the believer at the present time. Far removed was his style from that of the *dry* lectures often complained of, so little attractive to an English audience. Even when in England he not unfrequently delivered some of his latest expositions, when they could be understood without much reference to their connexion, and these, so far from being disrelished, were among the most valued of his discourses in the South. We might instance some of his lectures on our Lord's parables, and on the epistles to the seven churches in Asia, which were listened to with interest and delight by English congregations.

His preference for exposition, and the *textual* mode of preaching in general, arose naturally out of his love for the *letter* of the Bible, from which he drew the *spirit*. It is well

you may continue 'a workman needing not to be ashamed, rightly dividing the word of truth,' a polished shaft in the Almighty's hands, feeding His people according to the integrity of your heart, and guiding them by the skilfulness of your hands.

"For ourselves, we feel that it will be impossible to restrain many mental glances toward the scene of your labours ; and we entreat you not to forget us. Let our separation be personal only, and not that of the spirit. And let most fervent petitions be presented to the throne of grace from each for the other, to which we shall add, that if it please the great Head of the Church, your visits in time to come may be more frequent to us, for our furtherance and joy of faith."

Circumscribed by eighteen names.

remarked by one who sat under his ministry during the last stage of its course, and appreciated it, that "a common Scripture reference or phrase, as uttered by him, often became instinct with new meaning. This was specially true of his preaching, which was in the best sense eminently *biblical*. He did not dwell constantly on the outward form either of faith or practice, though these were often fully and clearly given; but rather endeavoured to develop that inward and divine life through which faith is fixed on its true objects, and action realizes its highest ends, since, under its influence, the whole nature of man is brought into harmony with the will of God. He constantly chose as his subject some Scripture history, or parable, or experience, which he expounded simply and earnestly, and often with great beauty, just because he himself saw so clearly, and felt so strongly the life which it contained, and the truth which it expressed."*

His Thursday evening discourses were of a kind somewhat similar to those of Lord's-day morning, but generally more experimental, and were greatly prized by Christians of various communions, who stepped in to hear the word of truth spoken to their hearts.

But perhaps it was his Lord's-day evening sermons which rendered him so popular. These were addressed during the period alluded to almost invariably to the unconverted, or with a view to the hearer's conviction of sin and conversion to God. His style was then often pointed and abrupt, often elliptical and suggestive, leaving much for the hearer's mind and conscience to supply, yet seldom obscure, and always solemn. His sentences, though at times somewhat involved in their construction, yet could not be misunderstood by any one ordinarily attentive, nor disrelished but by the most fastidious. In most of these discourses the exordium or introductory remarks impressed the devout hearer with a deep sense of the importance of the subject, or of the authority of the word that expressed it,

* Scottish Press, 21st February 1852.

then on this impression the preacher reasoned out the consequences of acceptance or rejection of the truth demonstrated, closing with an appeal to the heart and conscience at once solemn and affectionate.*

His power of *extemporary* address was remarkable, but he was perhaps most successful as a speaker, when this was sparingly used, or reserved for occasions which required an application of his subject to circumstances which arose at the time.† In the earlier part of his ministry he had a clear melli-

* These closing appeals often produced a thrilling effect, which sometimes became slightly audible in suppressed sighs. On one occasion, a well-known character, who, though of a generous and susceptible disposition, was addicted to profanity, was so impressed by the solemnity and directness of the preacher's address, that he unconsciously uttered a low groan, at the very moment when a small piece of plaster fell from the ceiling under the gallery. The sound, acting on the fears of an already excited audience, produced a general panic, of which not one in ten knew the cause, nor could the voice of the preacher stop or even check the rush made to the doors, in which some were severely hurt, though none fatally.

† In this he was often very happy. When annoyed by the rudeness or foppish airs of some occasional hearer, if he could not quell it by a quiet but severe glance of his eye, in which there was more of pity than of anger, he would, in a very natural way, bring the subject of his discourse to bear upon the conduct before him, and hold up a portrait which the offender could not fail to recognise. On one occasion, two young gentlemen from the South, attending the University, were occupying a pew in a very conspicuous part of the chapel, manifesting a more than usual degree of indecorum and unconcern. In vain did the speaker endeavour to catch their eye, and, by his look, reprove their conduct; till, without seeming to deviate from his subject, he drew so striking a picture of the scene before him, that many eyes were at once turned upon the originals, who, finding themselves the objects of general observation, resumed the deportment which, as gentlemen, they knew how to maintain. With the preacher, however, they were deeply offended, and sought an interview at the close of the service, to remonstrate with him on the personal allusions he had made in his discourse. He was somewhat pleased at the spirit thus shewn, and instead of answering them with a stern rebuke, he quietly turned the subject, inquired from what college they came, what classes they were attending, what studies they preferred: and learning that they lodged in the south side of the city, he offered, as it was a delightful summer evening, to conduct them through the Princes Street Gardens, of which he had a key. Then, when alone with them in those beautiful grounds, leaning on an arm of each, he began, "Oh, my dear young friends, important unquestionably your studies are, and they demand much of your time and attention, but, after all, there is one thing

fluous voice, of great power and compass, which he seldom raised above the natural pitch, yet was distinctly heard by large assemblies. This was afterwards greatly injured by the growth of polypi in both nostrils, to remove which he underwent several painful operations, which were, in a great measure, successful. In the latter part of his ministry, an affection of the windpipe lessened the power of his voice, and sometimes took it away altogether while in the act of speaking. To prevent this he often spoke so low that many complained they could not hear him in some parts of a chapel remarkably well constructed for speaking and hearing. When animated, he made use of considerable gesture, but, though often unusual, it was never strained or unnatural; sometimes so expressive, that, as an aged and intelligent hearer once said, "he made his hands speak."

During the winter session of the University, students of medicine from England were not unfrequently among his hearers, and to some of them he was made the spiritual parent. One who had been an occasional hearer of the late Robert Hall at Bristol, having been advised to attend a place of worship belonging to the same denomination when he came to Edinburgh, found his way to Charlotte Chapel. He was pleased with what he considered the penetration of the speaker, and having had his mind exercised, or at least amused with some of the points of doctrine which distinguish the Calvinistic from the Arminian scheme, he addressed an anonymous note to him, respectfully stating his difficulty on one point, and requesting him to treat of it next Lord's-day evening. Mr. Anderson at

of incomparably greater moment, to which, though a stranger, I would beg you to bend your mind before you go further." He then, in his peculiarly impressive and affectionate manner, urged on them the claims of personal piety as that which was to be first and mainly sought, and which interfered with no others that were honourable or manly. His conversation made a deep impression on their minds, especially on one of them, who wept, while both thanked him cordially for his concern for their welfare, assuring him they would never forget that evening in Charlotte Chapel and the Castle grounds.

once perceived from the terms of the note, that the writer required instruction on a question of even deeper importance than the one he found so hard, and anticipating, at least, one attentive hearer on the occasion, he resolved to aim at the conscience and reason on that one question, "What shall it profit a man if he gain the whole world and lose his own soul?" And, God directing, the arrow sped. The question roused inquiry, led to a satisfactory answer, and the inquirer soon after became a member of the Church.

Of the spiritual dignity of his office he had the fullest conviction, and he magnified it. He knew what it was to be the servant of the Church, without allowing it to take the place of Christ as his Master. He knew how to maintain an independent spirit in a dependent position, and though all this is impossible in worldly engagements, it is in perfect accordance with the principles of the kingdom of Christ. The intercourse he had with his people, so far as it went, was of the most affectionate kind. Every Lord's-day, after the ordination of the Supper, he came out of the table-seat and went from pew to pew, kindly conversing with, encouraging, advising, or consoling any whose particular case seemed to require it. In the evening, after service, he was wont to remain a considerable time in the vestry, talking freely, answering inquiries, and sometimes, when set upon it, illustrating the subject of the evening discourse in a way no less instructive, though more familiar than befitted the pulpit. It would have been well had the more retiring members of the Church had more frequent opportunities of intercourse with him. Though not slow to visit the sick of his own congregation, or even others if requested to do so, he had an aversion to what is called pastoral visitation, which, in a large city, where almost all are immersed in business during the week, and live so far apart, requires an amount of time and spirits which he thought disproportionate to the good effected. He had an extreme dislike to the gossiping talk which, he had reason to fear, was all that was desired by some in these visits, and certainly it requires

more than ordinary spiritual *tact* to prevent the conversation from degenerating into mere talk about church or family matters. Still, to conciliate the affections of the people, to encourage the more timid and distressed to express their difficulties, to secure the attachment of the young, and to help all by advice which would not elsewhere be asked, it is desirable that a pastor's engagements should not be such as to prevent his being occasionally found in the midst of those lesser spheres of usefulness, the families of his flock. Many lamented the want, to whom a sight of one they loved so well, at their own firesides, and a few kind words from him *there*, would have yielded encouragement and comfort.

"The harvest truly is great, but the labourers are few." It is evident from the frequency with which Mr. Anderson preached from this saying of our Divine Redeemer, and alluded to it at other times, that the sentiments it embodies had sunk deep into his mind. The paucity of *labourers*, "men of brains and bowels," as Baxter has it, often affected him. When he heard of so many churches in the denomination being without pastors, and the difficulty of adequately supplying the place of those earnest and excellent men who had entered on their rest, and sometimes how unfit, morally and mentally, for their office were those who had too hastily been called to it, he urged the churches wherever he went, and his own particularly, *first*, to pray the Lord of the harvest to send forth labourers, and *then* to recognise those who appeared to be sent by Him, calling them forth to the work, and aiding them by such means as would tend to develop the gifts which the Head of the Church had already bestowed. He kept his eye on his own charge in reference to this, and generously encouraged the desire for ministerial work, where he was satisfied there was genuine piety, and the germ at least of suitable talents or aptitude to teach. Some time before the close of his own ministry, he mentioned it to the church as "matter of great thankfulness to our blessed Lord, that as there were *sixteen* of us on sitting down at first

at His table, so about *sixteen* have been called from ourselves to the work of the ministry." This will be acknowledged as a large proportion for a church so few in number, and during so short a space as thirty years, from the call of the first to that of the last. Of these sixteen, six closed their earthly mission before him who called them out to the work, two ere they could enter the field, and four after a course of useful labour. Of the remaining ten, two have retired from the pastorate, but not altogether from the ministry, and eight are yet occupying various spheres of usefulness—four abroad, and four at home. Besides these, there were some members of the church who, having removed to other places for the sake of employment, have been there called to the ministry, which they are now fulfilling. For ten of the above, Mr. Anderson obtained admission into the Baptist seminaries at Bristol and Bradford, where they completed the course of study there deemed useful for those who have a stated ministry in view. He was, however, very careful to keep education or literary training in its own place, and that a very subordinate one, earnestly warning each of his young brethren as he blessed them and sent them away, to beware of the influence for evil which their studies unsanctified would have on their own soul and their future usefulness.

Though his numerous engagements precluded the possibility of frequent epistolary intercourse with those whom he sent into the ministry, a few letters addressed by him to some of them when at college, or after they had left it, will at once shew his views of the ministry, what he deemed most important in preparing for it, and the affectionate interest he took in the spiritual welfare of his young friends when removed from his eye.

TO MR. THOMAS SWAN AND MR. WILLIAM TURNBULL, BRISTOL COLLEGE.

" EDINBURGH, 17th September 1821.

" MY DEAR FRIENDS,—I know not how I can address this my first letter to either of you separately. Your circumstances are

now so very similar, and you are both so associated in my mind, that whatever I might say to one would be very similar to what I might say to the other. Another reason which I delight in noticing, is your attachment to each other, an attachment which, if you both steadfastly regard the Saviour as your pattern, may be of great service to you in future life.

“ At present every power and faculty you possess from the God of nature is supposed to be under cultivation with a view to your being employed as instruments, another day, by the God of grace. All are indeed only instruments in His hands, and must ultimately subserve Him in His grand design ; but to each of you He is saying, ‘ Son, go work to-day in my vineyard.’ Did you ever read Boswell’s ‘ Life of Johnson,’ and observe with what trembling solicitude he passed his first interviews, lest Johnson should not take a fancy to him, and with evident pleasure he records Johnson’s so early saying to him, ‘ Nay, don’t go away ;’ and above all, when Johnson with some warmth drew near and said, ‘ Come, give me your hand, I’ve taken a liking to you.’ The year in which this took place, Boswell says was to him a memorable one, and his intimacy with this confessedly great man one of the most fortunate circumstances of his life ! So highly do men estimate favours from each other. But what shall I say here ? How much of *grace* is to be seen in our being admitted into the immediate service of our adorable Redeemer, as *stewards*, admitted to all the treasures of His grace, and as His *almoners*, to dispense them to others. We, who are not worthy to open or to read the Book, neither to *look* thereon, have had it put into our hands, with its signs and ceremonies explained, its parables and mysteries solved, and its seals broken by the Lamb who is now in the midst of the throne ! If then you stand to the Messiah in relation of *instruments*, keep this idea much on your mind. In order to your answering His purpose, He calls you not servants but friends, and admits you now to the closest fellowship ; calling you away from the secular pursuits in which many of

His own children have to be engaged, He demands from you, certainly, an increased measure of devotedness to His revealed will. An instrument is ready, well proved and eminently successful in the hands of others ; such an instrument is ready for you, and all your present engagements ought certainly to contribute towards your being able to employ and apply this instrument with energy and effect. You know that I allude at present to the Gospel of Christ ; but did you ever remark the reason why Paul says he was not *ashamed* of it ? He had no occasion to be ashamed certainly going to any place, when he saw the *obduracy* of the human heart give way before him, and the hearts of the heathen rejoicing in God. As preached by him, it was the *power of God to salvation*, and THEREFORE he needed not to hang down his head. How many since his day, on this principle, have constant reason to hide their head in a corner ! No, no—let us be done with that shameful and sinful easiness in which many indulge, when they begin to tell us oracularly that ‘ God is a Sovereign and grace is free.’ This is all true ; but in their mouths, and when pressed for proofs of their ministry being approved of God, it is profane, and deserves severe chastisement. And surely they are punished, for what a life is that of an *unsuccessful* preacher, who is reported too to preach evangelically ! God grant that you, my dear friends, may *expect usefulness*, without doubting, and that you may magnify the Gospel of the grace of God, and the law of our Lord, by expecting much of them.

“ Aim as much as possible after *skill* in the word of righteousness. Patiently pray and strive after accurate discernment and forcible statement of divine truth. Read your Bible, your English Bible too, constantly, and see that your spirit continues, amidst all the fascinations of study, to give it the exalted and peculiar place to which it is entitled. In regard to public engagements, prayer and preaching are the chief. With regard to the first, never lose sight of the Westminster Divines’ idea, ‘ the offering up of our *desires* to God.’ When we do

offer up *our* desires to God, others will have little difficulty in joining with us. If it is some stupid *address to the Deity*, there will not be one prayerful individual in the whole assembly. The language too, should not be what is called classical. This fetters the soul, and is in the worst taste. Simple and easy language may be and will be most earnest, and if you only converse with the Psalms of David, and the Old Testament prayers, you will never find yourselves at a loss to embrace all the additional light of the New Testament dispensation. With regard to preaching, there are *veins of study*, both in divinity properly so called, and in the various parts of which the Bible is composed, which to the student are of great service, as so many mines out of which he can take so much at any time, and the more of these you have, your ministry will be the more acceptable and profitable to yourselves and others. Yea more, to change the figure to one with which the English are more familiar, each of these veins of THOUGHT will be found like a well hung bell, and in connexion with the rest, will contribute its share towards a constant ring of changes, very different indeed from the dull and frequent repetition of various points in theology, as they are generally brought forward. As to your *text*, be sure you know the *meaning* of it in its *connexion*, and then aim after some one *definite* effect, and in order to this, aim after *unity of design*.

“ . . . I shall expect an answer to this, and you may either write me in one sheet or separately as you like ; only let me hear from you. Tell me all your heart, and whether you hear from me in reply sooner or later, whether you receive letters long or short, never permit yourselves to think otherwise of me than that I am your most affectionate friend and brother,

“ CHRIST^R. ANDERSON.”

TO THE SAME.

“ EDINBURGH, 7th September 1822.

“ MY DEAR BRETHREN SWAN AND TURNBULL,—I often think

of you both, speak of you both, and pray for you as two brethren, who have it in their hearts to live and die together. More than this, though I have been often called to see the uncertainty of all earthly prospects, and that there is 'nothing more a chance than human life,' although man appoints and God disappoints, still I cannot but indulge some dependence on you both. I speak, however, without any reserve, and therefore I may add, that in one thing I depend more on my friend Swan than on his companion. This is, however, an idea that Brother Turnbull may assure himself, I say it thus early, will not make me think of him one whit less. I refer to your ultimately returning to Scotland. . . . I cannot put down on paper the twentieth part of what I feel in reference to this subject. I know that in order to much good being done, co-operation, the result of undissembled love, is absolutely necessary; and I think that if God in His tender mercy would take me as *one* of but a very few whose hearts He will unite as the heart of one man—since all the watchmen cannot see eye to eye—might I be but one of a little band of brothers who should do so, and who should leave behind them a proof of how much may be accomplished in consequence of the union of only a few upon earth in spreading Christianity, oh how should I rejoice and be glad! In order to such a union, however, I am satisfied that the cardinal virtues, and a share of what may be considered as substantial excellence of character, are absolutely necessary, and hence the importance of the religion which we possess being of that stamp which will promote these. Such a union in modern times existed in Fuller, Sutcliff, Pearce, Carey, and Ryland. They were men of self-denying habits, dead to the world, to fame, and to popular applause, of deep and extensive views of divine truth, and they had such an extended idea of what the Kingdom of Christ ought to have been in the nineteenth century, that they, as it were, vowed and prayed, and gave themselves no rest. You both know the result. In such men, and at such a time as that in which they began,

there was nothing of *pretension* on their part, nothing of pomp or circumstance, and on the part of those who looked on, even Christians, there was little or no expectation, no anticipation of results. It was rather, 'These feeble Jews, what do they do?' There was instrumentality, in short, but such, or just so much of it as would display the excellency of the power to be that of God himself. Now, my dear friends, so it must ever be. Nothing shows sovereignty more than choice or selection, and God therefore *chose* the weak things of the world to confound the mighty. Ah! but there was *unanimity*. 'Whether it were I or they,' &c. There was *disinterestedness*. 'I have coveted no man's gold or silver or apparel.' 'Did Titus make a gain of you?' And there was *union*; the union of Paul with Barnabas, with Timothy, with Titus, &c. I think therefore of you both, and wonder whether in you two God is actually preparing two individuals who shall form a part of a most *devoted band* of Christian patriots. If so, such a letter as this may be read by yourselves together, but it will not be known by others. Some of its sentiments will sink down deep into the soul and remain there, not always, but another day to show their force and power towards the sons of men. I have long suspected that the divine favour does not eminently rest on the general mode in which Christians in modern times have tried to spread the name of our Redeemer. His Kingdom—the *frame work*—the *form* in which godliness will one day develop all its *power*, is not a matter of small moment; and there is, moreover, an unpretending yet active, a modest and self-diffident, yet vigorous and determined spirit, which will then be shewn, such as will enliven the Christian heart at home and abroad. Oh that you may turn out to be two of the young men whom I have been long wishing to see! But if so, oh how unlike the things called popular ministers and great orators! Oh, how superior will you be to them in the manliness of your deportment, in the constancy of your endeavours to promote the divine glory,—how careful that the *earnest*

ness of your public labours be not contradicted and destroyed by the levity of your conversation at other times! Think, my beloved brothers, of that expression, 'The grace of our Lord Jesus Christ be with your *spirit*,' and try to obtain much of this grace. . . . I must add a few words as to myself. My life has been for some time rather peculiar. Since the 7th January, when I was first laid down under the doctor's hands, I have been to Aberdeen, to Ireland, and to England. Perhaps I have done too much, perhaps not. I have got through, in frequent weakness of body, in part owing to the quantity of blood I lost. I have not got entirely free of this complaint, perhaps never shall, but if I can only get on, I do not object. The Lord's will be done. He knows what is best for us.

"Milne is coming, and if health continues, will be of use to the cause of Christ somewhere. . . . Now, who comes next? Let them be only men of the right character as to conduct, and preachers of repentance towards God, as well as of faith towards our Lord Jesus Christ. Oh, let them come with something of Baxter's, or Howe's, or Whitfield's spirit, and they cannot come *too soon*. We are more in want than when you left Edinburgh, therefore be good children, be steady and persevere—drink of the brook by the way—cry to Jesus to prepare, and come over and help us.—I ever am, your very affectionate brother,

CHRISTⁿ. ANDERSON.

"P.S.—Your sermon to the Church quite charmed me and others. Send me another."

TO MR. SWAN, BRISTOL COLLEGE.

"EDINBURGH, 26th November 1822.

"MY DEAR BROTHER SWAN,—My time is now so very short that I shall be able to send you but a very hasty letter. But I prefer doing this to delaying another day or two, in case of your labouring under any mistake for even so short a period. 'Our most important are our earliest years,' and on the same principle I consider the years you are now spending to be, in

one sense, to you the most important as it respects the ministry of the Word. Your time is in fact so sacred and so important, that I should regard anything whatever which should either take your eye off your books, or disturb the unmitigable urgency with which you ought to pursue your learning, to be a real calamity. Never, therefore, my very dear friend, for one moment, allow any one or anything to divert you from the uniform current which you are now pursuing. The urgency of certain applications, which every student has made to him, will be found only the seductive temptations of him who still transforms himself, for any important end, into an angel of light. If complied with, the *temper* and *edge* of the instrument is correspondingly softened and blunted for life, and the poor young man, before the second year has elapsed at his station, wishes the sun had not risen on the day when he yielded to their thoughtless and childish importunity. Oh, could you but feel what others have done before you of regret and heart-sinking, in consequence of something having been allowed to divert and dissipate the mind, I should not think of writing to produce caution against every intruder.

“ . . . No, no, my dear friend, let no rude, undigested, unlikely proposal ever lead you away from the most assiduous application. Your time now is invaluable ; every hour is to be employed. Once spent, such a time can never be recalled. I think of writing to the *three young men* soon, and I mean to renew this subject. Meanwhile trouble not yourself about —. Excuse this scrawl. Give my kindest regards to Turnbull and Milne, and ‘never forget that Solomon has wisely spoken, a three-fold cord is not soon broken.’—Adieu.

“ CHRIST^R. ANDERSON.”

TO MR. SWAN.

“ EDINBURGH, 17th June 1823.

“ . . . All this time I am thinking of Turnbull. As soon as he can move *anywhere* he had better come *here*. Here he

will be taken care of, and though he must not see every one, yet the sight of a few will, with other things, help to set him up and cure him.*

"Time passes. The Lord bless you with childlike humility ; with great constancy of spirit ; with a daily desire of being the servant of *God*, and not of *men*, or any man. Magnify your calling and office, and be abased in your own eyes, and all will go well with you, I do not say *smoothly* but *well*, and that is better than smoothly. Give my kindest love to Turnbull, and believe me, in our common Lord, yours most faithfully,

"CHRIST^A. ANDERSON."

TO MR. SHERIFF, ST. NINLANS.

"EDINBURGH, 30th September 1823.

"MY DEAR SIR,—Naturally I possess a strong aversion to anything even bordering on intrusion ; and therefore whatever interest I must have felt in the step which you meditate, I did not see that I could with propriety write to you. Now, how-

* It pleased God soon after to take this amiable and devoted servant of Christ to himself. He had been early brought to the knowledge of the Lord under the ministry of his much loved pastor, who, being unwell at the time fixed on for his baptism, devolved that pleasing duty on Mr. J. Howard Hinton, who was then in Edinburgh. By the Church he was highly esteemed for his unassuming piety and uniform consistency and kindness. In 1820, he began to exercise his gifts under the sanction of the Church, and next year was sent by them to Bristol, where "his diligent application, his progress in literature, his fervent piety, and habitual seriousness, recommended him to the esteem of his tutors, and the affection of all his fellow-students. During his long and gradual decline, his whole demeanour was very exemplary and delightful to his constant companions. His mind was kept in constant peace, and his whole deportment ever since I knew him, and for years before, evinced that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, his whole conversation was regulated." Such is the testimony of the venerable Dr. Ryland his tutor, and abundantly confirmed by all his fellow-students, but especially by the two who were also his fellow-members of the same Church, who had known him long and loved him well, and manifested their attachment by all the assiduities of friendship during his protracted illness.

ever, there is an opening, if not a call, for me to do so, in consequence of a letter from Mr. Deakin of Glasgow this morning. In causes like ours, which I do hope approach pretty near to the mind of our blessed Lord, O how important that all things should be done decently and in order! how important that matters be arranged, and proceed with as much of calm and unobtrusive Christian dignity and decorum, as our scanty means will admit. Jacob being 'small,' will not prevent his 'rising,' especially, if when the plumb-line is applied to us, we meet the Divine approbation. But this organization of the people of God, how has it been misunderstood! Not only has corruption been maintained through constitutions fundamentally erroneous, but, as in the case of the seven churches of Asia, the Saviour, I fear, has at least 'somewhat' against us all. One thing seems to me of great moment, that there be a thorough good understanding and brotherly feeling among the pastors of churches, otherwise there will be little of adhesion, or energy and enterprise, in the body of the denomination. In the view therefore of our being brought nearer to each other, I confess I feel a strong desire to have a long and confidential conversation, an exchange of ideas, such as ought to take place in the beginning, and ought to be cultivated through life by those who are labouring in the same glorious cause. Ministers of Christ of all others ought to love one another; they have, or ought to have, most reason to do so; their richer acquaintance with the scheme of redemption, with the attributes of God, and the principles of His kingdom, ought surely to bind them to each other by no common ties. And if Christ expects success in His kingdom to rise out of strong personal attachment, it is especially true of love among such as are employed to propagate His truth. 'These things I command *you*, that *ye* love one another.'

"Could you not come over for a day or two here? I should be happy to see you, and we could then talk over matters. . . . Excuse me, if I have presumed too far, and ascribe the whole

to my earnest desire after the progress of Christ's kingdom, and our not continuing like a rope of sand.

"CHRISTⁿ. ANDERSON."

TO MR. H. ANDERSON, MARYPORT.

(On his asking advice relative to an invitation to settle there.)

"EDINBURGH, 24th January 1835.

"MY DEAR HUGH,—The state of things in the Church calls for caution on your part, and a little time alone can shew whether you ought to, or can there abide. I should be quite delighted if you could rear up a cause in such a place and county; the retrospect is worth all the toil. Why might you not say,—The engagement between a pastor and his flock is of a sacred and serious character, and in order to mutual benefit and lasting good, it never can be the interest of one party only. That in order to give the full opportunity of being satisfied, you have no objections, nay, would delight to come among them for six or twelve months, and do all you could to further the cause of God, and the conversion of sinners. That all you desired in this was simply to ascertain the will of a good and gracious Providence, whether it was His purpose that you should live and die with them. This strain, I am sure, will please them if in a right frame, while in the event of its really not answering, it preserves you on leaving from the appearance, nay, the reality, of being called *fixed* and then *movable*.

"Now, I don't know what more I can say. Give yourself up to the Saviour without any reserve. There is a world of enjoyment in entire devotedness to Him: He is so considerate, so infinitely tender, so faithfully at the right hand of all who thus serve Him, that every one to understand the joy must try and taste for himself.

"I must now conclude. May the Lord direct you. If He has a work for you to do in that corner, all circumstances are but circumstances, and will vanish like mist before the rising sun.—Affectionately yours,

CHRISTⁿ. ANDERSON."

TO THE SAME.

"EDINBURGH, 8th March 1836.

"MY DEAR HUGH,— . . . I have not sent you these critical books from any high opinion I entertain of the German School. Very far from it. In these verbal critics there is frequently not only an ignorance displayed of the scope of the passage, but they pass away over it without catching any degree of its fine and exalting spirit; dealing with the Sacred Text very much in the same phlegmatic temper as doctors do with disease and death. I am surprised how far wrong Moses Stuart has gone, and am very much pleased with the sound dressing Robert Haldane has lately given him. In his work on Romans you will find neither Tholuck nor Stuart escape.

"I hope you may live to be known as a *fixture*, if it be possible. Expect foul days as well as fair; up-hill as well as plain road. But take all things into account, and you may be as happy and as useful as God intends you should be. There is much of weight and usefulness connected with a permanent staid minister, though it be plainly the path of duty in some to move—sometimes. How many, however, have done so, and it has seemed to me that they never gain that respectability which somehow or other was attached to their *first love*.

"It belongs to a pastor not only to receive people *into* a church, but to keep others *out*. 'Watch,' &c., 'for grievous wolves shall *enter*;' and a church is indebted for its peace and prosperity as much in certain states of society, and at particular seasons, for the discrimination which prevents improper additions, as for that which can descry a true disciple, however weak and feeble be his faith. In short, it requires the wisdom of God, 'but if any man lack wisdom, let him ask,' &c.—Believe me, dear Hugh, always affectionately yours,

"CHRIST^A. ANDERSON."

TO THE SAME.

"EDINBURGH, 17th April 1838.

" . . . It has always seemed to me from various passages of Scripture, that the Saviour has fully and distinctly put in His claim to the *undivided* strength of those whom He *thrusts forth* into His vineyard, and that He intended that they should give themselves wholly to that service. The first ten years of a man's life in the ministry are of serious import ; they give a tone or character in many instances to the years remaining. If then he begins a secular pursuit, the desire of independence will grow with his success, and the generous interest of his Church decline. One mode of keeping up *that* sort of interest in the cause is thus sure to be affected, and for this there is not only nothing to compensate, but there is the presence of evil which ought to be avoided.

"With regard to your case of private baptism, I am not able fully to judge. But in such a case I should wait and prefer the usual course. Indeed I may add, that I know of no circumstances that would induce me to comply. It has always seemed to me that our Lord had His eye, not upon compliance with His will alone, but intended it to be open, meaning to bless the example, as He has often done.

"I think a Church ought always to have a monthly prayer-meeting of its own, a Deacons' meeting, without the pastor, at the close of which there ought always to be a collection for his support. People deceive themselves in England by giving money in lumps, a mode which deceives some givers, and pulls up others. But if they would thus meet, pray for success to the ministry, and collect, be it little or much, it would grow and become a habit of great value to themselves."

The following paper, which perhaps formed his notes of an address at a meeting of the College Committee at Bradford or Bristol, will more fully disclose Mr. Anderson's views on the subject of the ministry :—

“ Men have erred greatly,—

“ 1. In hastening after the multiplication of *agents*. Christ has burdened the appointment with a variety of qualifications to prevent this ; and said not only that they *may*, but *must* be possessed of them.

“ 2. In reversing the order which Christ has established, they have sought cultivation first, qualification *afterwards*. No harm in education ; but education for the ministry, as it has been called, has been often labour lost, and most presumptuous too. Too like appointments of the army of England,—of children to be soldiers, and even purchasing commissions for them,—colonel and captain !

“ 3. Educating—for the world, as the world, rather than for the Church. Divines have been considered as belonging to *one* of the *learned professions*. Redeem them from this degradation—nor let the candidates for the ministry stand on this *low and sordid* ground. Call them anything but this. Say they are *eternity men*—followers of the fishermen of Galilee, &c.

“ 4. In looking more to *natural* than to *moral* qualifications. Aptitude there must be,—but if Christianity itself depends on the possession of *one* thing, without which nothing, and if any one negative will destroy this positive,—much more is this true in the ministry, which is the *highest style* of the Christian below. 1 Tim. iv. 12.”

As might be expected from one professing these views of the kingdom of Christ and its ministry, he was averse to the use of all religious titles as applied to ministers of the gospel. In the earlier years of his ministry he declined even the ordinary prefix of *Reverend*, and never gave it till, on becoming Secretary to the Bible Society, he found that this omission led to many awkward blunders, and unpleasant misunderstandings with those who had no such scruples as himself. “ Oh, don’t address me Reverend,” he wrote to one correspondent in 1807 ; “ I assure you it does me no good.” To another, who was a man of pro-

perty in the ministry, he writes, "I would rather affix Esq. than prefix Rev. to your name. Shall I?" Latterly, however, he addressed them by their acknowledged designations, as if he had no peculiarity of sentiment on the subject. From the honorary degree of D.D. having been affixed to his name in several American publications and periodicals, it has been supposed that he either received, or was offered, the diploma at an early period of his authorship, from some American College. If so, he never mentioned the circumstance, and seemed vexed when it was alluded to. But in 1844, it was announced to him that the Hon. Theodore Frelinghuysen, Chancellor of the University of New York, with the Council, was ready to confer the degree of D.D. on him, along with the Rev. G. B. Cheever, of New York, and the Rev. R. W. Hamilton of Leeds, on a promise being given that it would be used if conferred. This honour, however, he did not accept; the degree was therefore conferred on the two others alone. The fact that it was *intended* to be conferred on Mr. Anderson, was, however, known to many, who never doubting his acceptance of it, have affixed it to his name in their reviews of his "Annals," and biographical sketches and obituaries in American periodicals, as to this day it is affixed to the names of Andrew Fuller and Thomas Scott, though they too declined the honour, and the former, at least, strongly disapproved of its use.

From various causes, there was latterly a considerable decline in the numbers of Mr. Anderson's evening congregation. His frequent absence, while collecting for the Serampore Mission, was unfavourable to the attendance. About the same time the Church Extension Scheme was organized by some zealous members of the Establishment, to meet the alleged want of church accommodation, by building additional places of worship, and calling men of popular talent to the pulpits. Other Presbyterian bodies also then adopted Sabbath evening services. Hence there was hardly any of the few congregations in Edinburgh, where evening services had been held, which did

not suffer in its attendance about the same time. Then came the Disruption, and the rise of the Free Church, with all its additional places of worship, and its efforts to fill them. This drew off a few more, and left Charlotte Chapel evening service, like some others of the same kind in the city, considerably diminished in its attendance.

In the returns made to the Church Extension Committee of 1836, the average of the congregation is stated at 500, and as then increasing ; the number of members at 110, lately diminished by the removal of many to other parts of England and Scotland, and to foreign parts, but as again increasing ; that the majority were of the working-classes ; that no member is permitted to depend on any of the public charities, or receive any assistance from them ; that the number requiring aid from the church is small ; that no seat-rents are demanded, or was payment for them, though taken and occupied, imperative on any individual, yet 150 were then paid for ; and that for the five years ending 1835, £445 had been collected for Home and Foreign Missions.

We believe that Mr. Anderson's usefulness did not at all decline with the number of his hearers, nor did the church diminish with the congregation. If his evening discourses were less exciting, they were richer and mellower than in the earlier part of his ministry ; and if his stated hearers were asked when they profited most by his instructions, they would point to later and maturer years than those in which the multitude crowded to hear him. How his preaching was likely to strike an intelligent stranger at this time, may be learned from the communication of a correspondent of a northern periodical, who, in his "Sunday Notes, or Rough Sketches by a Wayfarer," bears the following testimony :—

"We have several times in the evening attended the little chapel in Rose Street, and ever, we must say, with renewed satisfaction. It belongs to the Baptist persuasion. It is one

of those solitary, quiet nooks, in which ambition finds no room to play vagaries, and whose pastor and flock, with evidently reciprocal regard, are content to meet, apart from all worldly stimulants, to fit themselves for eternity. The preacher speaks under felt responsibility, with solemnity; and the people listen as those who feel the deep privilege of such instruction. The place itself seems almost hallowed. The style of the interior is severely simple; its dimensions symmetrical but small. During service the silence maintained is of a nature so striking, as to make the rustle from the turning over of the leaves of the Bible itself impressive; all this is, in our eyes, strikingly becoming. . . . Religion, as seen here, is becomingly reflex—is felt to be in accordance with what propriety might expect. Here you may observe earnest listeners, because humble inquirers, too sincere evidently in their object to care for assumed forms. All this too, we must add, is of a piece with the decorum, almost reluctance, with which the congregation separate, so very unlike what we are accustomed to witness in most cases. We are no Baptist; but to those of our own brotherhood, in all kindness we would say,—Go and see; there is much there to be learned.

“We deem it as one of the great blessings of toleration that it gives us in return, the privilege of listening to the essentials of doctrine here, from merely allowing the same deference on such matters to others which we claim for ourselves. And candour bids us at once admit that *here* we have to offer, for what we have received, but gratitude and respect.

“We have as yet said but little directly of the minister; but in looking over what we have written, we believe we have substantially said much. He it is that, in a great measure, has moulded his little flock into what has so much pleased us in exterior, and sure we are that his highest and more exclusive duty has been as faithfully performed. That his mind is of no common order, and capable of vast labour and research, his late work on the ‘Annals of the English Bible’ incontestably proves.

"As to his pulpit exhibitions, his lectures (in which alone we have heard him) are more conversational dialogues* than studied discourses, betraying a close and intimate acquaintance with the Divine Record, and we do not know that we can give a juster idea of their peculiarity, than by the quaint fancy that we can imagine him in his feelings and habits, to be more familiar and at home amongst the patriarchs and their modes of life, than he is with those among whom he lives. It is therefore from that grey and far-off land, that his mind speaks, and truly 'the voice is solemn,' for its lessons come to us with the claim of reverence, and we feel *its* call to humble obedience, knowing that the authority dare not be challenged. M. H.

"August 6th 1846."

The following letters written to persons suffering severe domestic affliction, will shew his tenderness and skill in administering comfort to the mourners. These were the same when he visited the house of mourning.

TO MRS. STORRAR, GLASGOW.

"EDINBURGH, 26th October 1826.

"MY DEAR FRIEND,—The hand of the Lord it seems has been upon you, and you have, by Him, been bereaved of a son in his nineteenth year! The anguish of spirit connected with such events, is known only to those who have passed through similar afflictions, and when they are truly sanctified, so far from being soon forgotten, they are long remembered. That the mind should be properly exercised and humbled before God, and at the same time preserved from excess or extremes, is, alas! no easy task. There is a time to weep; even Jesus himself did so, and that over an affliction He was just going to remove; and He never, never but deeply sympathizes with His children, when their tears bedew the ground, provided only they do not go to excess. Still, there is a time to weep, and if

* See Mr. Anderson's letter of November 1846, quoted p. 400.

a throne of grace in secret becomes our refuge, assuredly we shall not have wept in vain. I am entirely ignorant of the state in which your dear child died. Whatever that was, you may remember that Aaron had two sons, that they died in one day, and that before the Lord! What a bitter affliction, and one too, the cause of which could not be concealed from the whole of Israel. Yet, even Aaron held his peace!

"The cup of sorrow and affliction is one which, without any intermission, I have had to drink deeply for these last two years and a half, and I have been upheld in a way which I trust I may ascribe to nothing short of the power of Jesus. He is full of compassion, and will another day so satisfy me as to all that He has done, that I hope I shall neither be slow, nor the last in singing, 'He hath done all things well.' Moments of bitterness must recur, but a few stages further, and the journey is o'er. Meanwhile let us occupy till He come. May the Lord soothe and sustain and bless you, as well as your sincere friend,

CHRIST^A ANDERSON."

TO MR. H. ANDERSON, MARYPORT.

"London, 5th August 1849.

"MY DEAR HUGH,— . . . I need scarcely say how much and how fully I can and do sympathize with you, though no human heart can ever reach the sympathy expressed by the Lord himself, for every one of His own children in circumstances such as yours at present. Witness, *e.g.*, that wonderful passage, Isaiah xliii. 1-3, 'Thus saith the Lord that *created* thee, O Jacob, and He that *formed* thee, O Israel, Fear not: for I have *redeemed* thee, I have called thee by thy name; thou art *mine*.' This is surely as much as any community, or any *one* in that community, could ask or even desire. This is indeed divine love and grace in perfection. But who could have imagined that the very next would be—'When thou passest through the waters I will be with thee; and through the rivers they shall not overflow thee: when thou walkest through the

fire, thou shalt not be burned ; neither shall the flame kindle upon thee.' What can we understand by such a connexion as this ? Could not He who *created* and *formed*, *redeemed*, and called by *name*, adding '*Thou art mine*,' could not He have *prevented* the fire and the water from ever touching his people, or prevented them from ever being in any, even the smallest degree molested by either the one or the other, have *saved* them throughout life ? Undoubtedly He *could*. And *limited* or human affection works in the way of *preventing* all evil. But trials the most severe are here shewn to be perfectly *consistent* with the infinite love of God. Hence your grandfather's friend, Mr. Grant, though often the subject of deep depression, had sung—

' From all their afflictions my glory shall spring,
And the deeper their sorrows the louder they'll sing.'

"Still human nature must suffer, and suffer deeply, even to great depression. I well remember this, and being distressed with myself because I was *so* depressed ; and particularly one day, when walking alone homeward, on which one single *word* of Scripture came with such power to my mind as to raise me up at once. Strange to say, that word was *heaviness*, and you know where to find it. Well, thought I, with even this, God is not displeased. No, and this is consistent with my being in the right road to my Father's house above. As the old divines used to say, there is a *need-be* for it, and you know also who once sung,—

' The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown.'

"I pray the beloved Redeemer to uphold you and visit you, as He is doing every moment His afflicted members. Oh, how deeply He enters into all our trials ! For though He were a Son—the Son—such a Son, yet learned He obedience by the *things* that He suffered. Who can fathom these *things* ? If you find it convenient at any time, convey to — my sym-

pathy and esteem, and tell her that she is not, and will not be forgotten by me and others at our Father's throne.

"The other day I read a letter of Lady Rachel Russell, which has not yet been published. It was pointed out to me by the librarian at Woburn Abbey, where, perhaps, it was written, one of the most touching and exquisitely expressed effusions which I have ever read ; involving her struggles after perfect submission to the Divine will. Her husband was cut off, murdered unrighteously in the midst of his days ; and yet she found that the rivers did not overflow, and through both fire and water she reached at last the paradise above. The Lord be with you, and bless you and yours,

CHRISTIAN ANDERSON."

TO THE SAME.

"LONDON, *Lord's-day Evening, 19th August 1849.*

"Never had I such a view of the mysterious depth of our compassionate Redeemer's sympathy as when plunged into a situation similar to your own at present, and was wonderfully upheld by His language in the beginning of the 14th chapter of John.

Theirs was indeed *heart-trouble*, and He who sees the heart, saw it to be so. The trouble itself was about *bodily* separation, and a separation too that was necessary for the salvation of a lost world, and the Saviour himself could say, 'I will see you again, and your heart will rejoice.' Yet, O what a wondrous heart was *His*, for He was now concerned about theirs, when under the anguish of *bodily* separation. Yet there was nothing *visible* to which He could point to assuage this sorrow, which He saw, and said had *filled* their heart. Yet, if they could only, as it were, come up, or look up with Him to His 'Father's house,' there, there was enough to satiate every sorrowful soul. 'If it were not so, I would have told you.' I have never deceived you all my life, and I am not going to do it now—now that we are going to part. But in this parting I do so with a sympathy deeper than even your own trouble, and therefore I

go to prepare a place, not a state only, but a place, that where *I* am, there *ye* may be also. Had this sympathy proceeded from a human being, it must have died away at last, and could not have solaced succeeding generations; but then it is the peculiar prerogative or glory of our Blessed Immanuel that He is 'the same yesterday, to-day, and for ever!' Yes, the same sympathy for every one of His children *dwells* in Him for all His followers, every moment, and, therefore, blessed be His Name! at *this* moment. Weep you may, and He will sympathize,—for surely if the Psalmist could say, 'Put Thou my tears into Thy bottle; are they not written in Thy book?' so may the believer in Jesus now. Heaviness at other times you may and must feel, but the Lord knoweth our frame, and remembereth that we are dust. I trust that though He hath shewed you great and sore troubles, as He did your uncle now five-and-twenty years ago, that He will quicken you yet *again*, and bring you up again from the depths of the earth. May He be very near to you, and may the peace of God which passeth all understanding keep your heart and mind through Christ Jesus."

Toward the close of his labours on the "Annals," Mr. Anderson felt his strength very perceptibly affected, and although he complained of no definite pain, it was evident to others that he had taxed his natural powers too severely. His journey to the Continent in 1844, connected though it was with the work, some of the statements of which he wished to verify by personal inspection of the authorities in the Library of Zurich and other collections, was of essential service to his general health. On his return he felt so much better that he wrought harder than ever, in correcting the sheets as they passed through the press, hoping that the publication of the book in spring would set him at liberty, and a summer tour restore the wasted strength of winter; but a severe pain in the chest when he walked quickly, or up a hill, obliged him to travel slowly, or

take entire ease. Next summer he was again in the doctor's hands, from a peculiar numbness in his right hand, and which it was feared would extend to the whole side. His voice also, which had long been threatened by an affection of the wind-pipe, and a constant liability to sore throat, now became much weaker, and he could rarely make himself heard when he attempted to preach in a chapel larger than his own. He was advised to take a longer term of relaxation in the South, and then a bracing tour in the Highlands of Scotland. He accordingly spent the month of July in the Isle of Wight, and the month of August in the North, when he felt considerably stronger, and, as the places of worship were small, and such as his voice could fill, he occasionally preached.

During the year 1848, his health seemed to be pretty well established, and though his "natural force" was somewhat "abated," and his fine voice was never again to be what it had been, he continued, except during his usual summer intermission, to fulfil his ministry as usual. The Channel Islands and the mountains of Wales were the situations he chose for his short summer residences that year, but the season was peculiarly unpropitious, being cold and wet, with successive storms of wind and rain, so that he derived less benefit from his visit to those places than might have been expected. A fall from the open carriage in which he was taking a drive, and by which his face was cut severely, laying him up for a while, much diminished the pleasure of his visit to the Island of Guernsey. But on his return he was evidently improved by his wanderings, and was able to take the whole of the service for the first Lord's-day, and to preach at least twice a-week during the following winter.

Next summer (1849) he accomplished an object he had much at heart, a tour through several of the principal towns in France, with a view to interest the resident Protestants in the dissemination of the New Testament in separate gospels and epistles. Having just brought out his pamphlet, "The

Introduction of the English Scriptures and its Consequences," in which he advocates this mode of introducing the Word of God, where the bound volume would be dreaded and rejected, he visited some friends at Birmingham on his way up to town, and endeavoured to interest pious men of all parties there in that object, as well as in another suggested in the same pamphlet, a monument to the memory of Rogers, the proto-martyr of Queen Mary's reign, and, under the name of Matthews, the editor of Tyndale's Bible of 1537; Deritend, a suburb of Birmingham, having been his birthplace.

After a short but delightful visit to Apsley and Woburn, in Bedfordshire, whither he had been invited to inspect a copy of the New Testament surreptitiously printed in 1534, No. 10, in the list appended to the "Annals," he proceeded to attend the Peace Congress in Paris, and, at the close of its sittings, made his long projected tour through the towns of France. In this enterprise he was accompanied and materially assisted by a gentleman from America, to whom he had lately been introduced, whose perfect acquaintance with the French language and French manners, removed the strangeness which Mr. Anderson's less perfect knowledge of both would have occasioned.

In the spring of 1850, he took part in the services at the ordination of Mr. Thomson over the Baptist Church at Irvine, addressing the pastor, and in the following summer visited his old haunts in the south-west of England and Wales. His intention on leaving home was, after seeing some old friends in Bristol and its vicinity, and making some inquiry about an appropriate site for Tyndale's monument, to settle down for a few weeks in some quiet watering-place, such as Tenby, and there write on a subject which had occupied his mind for some time, "The Spirit and the Bride," or the relation of the Holy Spirit and His Word to the Church; but circumstances and the state of his health compelled him to defer his purpose, till he should be relieved from the cares of the pastoral office.

The following are extracts from various letters during the period between the close of his labours on the "Annals" and 1851.

TO MRS. WILLIAM ANDERSON.

"RYDE, ISLE OF WIGHT, 13th July 1846.

"Escaped from the bustle of London, we spent a quiet Sabbath yesterday, worshipping at the Independent Chapel. In the evening I met with Dr. Henderson and family. He is quite recovered, but has not yet resumed severe study. We fell in yesterday with two females of the John Street congregation, (Mr. J. H. Evans',) and with them visited the scene of one of Legh Richmond's stories, and to-day we have had a steamboat sail round the whole island, quite gratified. Next Lord's-day, N.V., we spend at Newport, where I observe there is a Baptist Chapel. Say to H.,* with kind love, that I thought of him yesterday at the beginning of the morning service, and during the afternoon. Once or twice on hearing sermons I have felt such a wish to have had a voice, such as would have enabled me to add a few words of *application*. But it is not only all right, but *better* as it *is* with the voice, than if it were as clear as usual. I am some days or some hours of the day better, but at other times not so well. From all that I hear it is a tedious complaint, and I desire to bear it patiently. Ten or twelve days here will enable me to judge whether it is likely to answer any good end. I seem to relish the atmosphere, and the scenery is most inviting; but if the trial should seem to say, Go and try the North, or your own country, I will most gladly do so."

TO MR. H. ANDERSON, MARYPORT.

"VENTNOR, 16th July 1846.

"The above engraving is a very imperfect sketch of where we are to-night. A new town and many stylish cottages have

* The relative who was supplying his pulpit during his absence.

risen since, and the reverse holds true here from what is the case with our watering-places, that in winter time they are better filled than in summer. The King of Terrors drives many a sick and worn-out traveller here ; but they cannot elude his grasp, and therefore in all these sea-coast hamlets or towns, the churchyard bears witness that here such and such a one died !

“ Adieu, in the true and best sense, from your affectionate,
“ CHRIST^A ANDERSON.”

TO MR. SWAN, BIRMINGHAM.

“ EDINBURGH, 3d November 1846.

“ I am getting very gradually better, indeed am quite well in health, but the weakness of the voice, owing to the same cause in the breast, as yet prevents me from doing more than speak, rather than preach. Should we have clear winter weather, and not that mild, raw, damp atmosphere, I hope I may yet pick up more strength. What reason have I had for thanksgiving—adoring thanksgiving. All my faculties are yet entire, and God, of His infinite mercy, may yet have something for me to do. Oh, to work while it is called day ! . . . I am afraid the Alliance have deadened the moral sense of the evil and horrible nature of slavery, and of American slavery, which is the *worst* of all. When we took up the subject of the slave-trade and slavery, it was taken up nobly and warmly as a question of the highest *inhumanity*. So it was treated, and one’s blood then *boiled* to put an end to it as such. Oh, how different and far removed from *humanity* even, has been the guilty and hard-hearted sophistry that has been unblushingly vomited out since ! And for shame, by men professing, forsooth, to be the ministers of the Lord Jesus !

“ In these evil times and evil days, may the Lord preserve you and me from all cabals and *omnium gatherums*.

“ I enjoyed the Highland trip very much. There is something refreshing in these days in the regions of *simplicity*.”

TO MR. H. ANDERSON, MARYPORT.

" EDINBURGH, 25th December 1846.

" . . . With regard to myself, I have great reason to bless the Lord. I am not strong, nor should I expect it now, and my voice is not what it once was. I have now been above forty years preaching in Edinburgh, and generally three times in the pulpit all that time, besides Thursday evenings, so that I occasionally wonder at the past. As for the present, I have still all my faculties, and may perhaps yet live to do a little more. For this winter I am exceedingly well off for assistance in three young men, one from Bristol, and one from Bradford, and one from London, all quite cordial, and, I hope, pious men. As for the summer, we shall see when it comes, for the truth is, as yet I am always the better of moving about.

"The ensuing year promises to be eventful for poor, long-neglected Ireland. I was sure that that country must come into some alarming or terrific state to rouse Britain, *nolens volens*, to mind the golden rule. The state of Europe, too, is big with promise. May we have grace given to us to behave as we ought under all the times that pass over us, and stand at last before the Son of Man."

TO THE SAME.

" EDINBURGH, 10th May 1848.

"For some time I have found that I am not rid of my old complaint, though during winter I was wonderfully well.

"You say on the 4th of February, 'Is not the country in a strange state at present?' How much stranger twenty days after, and now since, not the country only, but the world? Oh, how sublime the last hurricane! How evident have been the footsteps of the King of kings. His servant Napoleon, rapid as were his movements, took years to turn up and turn over what He has done in a few days or hours. Perhaps some movement

of His as to His own kingdom may assume a similar character for celerity. Let us then stand ready, with loins girded.

"The state of the Church generally in the meanwhile is certainly very trying. There is one passage which I have often found of use, 'Thou hast a little strength, and hast kept my word, and hast not denied my name. And because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.' This is trouble or trial *universal* and *extreme*, yet a *little strength* and *patience* will gain the day, and weather every blast."

TO MRS. WILLIAM ANDERSON.

"SOUTHAMPTON, 24th July 1848.

"You will be surprised to find me still in Old England, but the weather has been unusually fickle with wind and rain. Had such a thing happened in Scotland to our English visitors, I am sure our poor Caledonia would not have escaped their denunciations, as a most perplexing and uncertain climate, for years after. On Saturday morning we went to Chichester, and saw the place and their cathedral,—but a poor concern; then went on to Arundel Castle, where the Duke of Norfolk entertained the Queen last year. In the evening we returned to Portsea. On Lord's-day heard Mr. Room in Mr. Birt's old place, and spent a good day. I was much gratified with a visit to old Mr. Shoveller: they thought he would not remember me, but they were much mistaken. He revived wonderfully, and quoted a passage of a sermon I preached twenty-four years ago. I prayed with him, which was as much as he could stand, and then left him: he is very weak.

"This morning I was desirous that C. should see Salisbury, where I had not been since 1805. Went to see the cathedral, where we could not understand the bustle, till, entering the place where worship was proceeding, lo! there was the Bishop on his throne, and all his clergy round about him. The music

was certainly very rich ; then we had a short sermon from one of the canons, and after the roll-call of the clergy, we had the Bishop's charge at his triennial visitation—a beautiful address, in very fine language, about nothing at all. Altogether it was a strange scene, and as neither of us had ever witnessed such a thing, we saw Salisbury in all its glory. On going to the inn for some cold meat to dinner, first one and then another of the clergy came in. I asked the first who it was that preached, he could not tell me, and, moreover, had not even heard the text. I told him—‘We have this treasure in earthen vessels,’ &c. Nor could the second tell me either, but said that he meant to pay his respects to the nice cold beef that C. and I had before us.

“Address your next to me in Guernsey.”

TO MRS. WILLIAM ANDERSON.

“JERSEY, 3d August 1848.

“It is true that I came to the *sunny* South, but the weather which should now be at its hottest, we have found often chilly, with showers every day. Since leaving London we have not had above five or six days fair. Jersey already appears to us far superior to Guernsey. Yesterday from the castle we saw the coast of France very distinctly. . . . Here I have met with an old Baptist minister, whom I have not seen for forty-two years. He has been thirty years here, and is about six months younger than I, but looks ten years older. We have been round St. Aubin's Bay, then to St. Brelade's Church, a very old one, built in the year 1111, but kept in good repair. In the churchyard I found the grave of an Edinburgh lady, the mother of a large family.

“If H. goes to Edinburgh, I will come down through Yorkshire and see Dr. Acworth, for I have seen no prospect yet of permanent supply. But ‘the Lord will provide.’

‘Still trust in God, for Him to praise.
Good cause we yet shall have.’

“*Beaumaris, 7th September.*—Yesterday we went to visit, a

few miles from this, one of the wonders of the world certainly—a bridge building across the sea at the Straits of Menai. It exhibits also the perfection of railway speculations. We viewed it leisurely, examined the whole process of its constructions, and were satisfied of its security, except in the event of an earthquake; but how the shareholders are to recover its cost, already three millions sterling, we could not divine.

“*Capel Carig Inn*.—In a curious Welsh inn, and the sound of a Welsh harp, beautifully played, falling on my ear, I write this. The weather now is fine and bracing, and the scenery magnificent. The country is thoroughly Welsh.”

TO MRS. WILLIAM ANDERSON.

“LONDON, 12th July 1849.

“On the 6th I reached Birmingham. Next day I began with the Independents, intending to visit the Quakers, the Church party, and as for the Baptists, I need not say that Mr. S. was much interested in the object. First, I called on Mr. James, and afterwards drank tea with him and his daughter. He thought the object good. On Lord’s-day morning I heard Mr. James from Mark ix. 42-50, and afterwards saw Mr. B. and his daughter, who asked for you. I preached for Mr. Swan in the evening to a good congregation. You remember I preached in the same place with Mr. Fuller and Ryland, just forty-three years ago in 1806, at the re-opening of the chapel, after Pearce’s death. On Monday breakfasted with Joseph Sturge, who had read the pamphlet on *first* day. Went to Deritend where Rogers was born, and found my correspondent, the clergyman, most happy to meet me. Dined there along with a brother of his, a Wesleyan Methodist now at Liverpool. He talks of the large parish of Ashton being divided, and (as he will have Deritend) of rebuilding his old church, to be called the ‘Proto-Martyr’s Church.’ And so be it, if he can; but my object being much larger, he seemed to be pleased at the idea of its being carried out. Next day Mr. R., one of Mr. Swan’s con-

gregation, kindly offered to take S. and me to Oscot in his gig, with which we were glad to comply ; accordingly, at half-past nine we set off. This, you know, is the hot-bed of Puseyism, a Catholic school or college, where Dr. Wiseman and then Father Newman presided. And such a beautiful establishment it is ! a decoy into Popery ! The Vice-president received us at the door, and handed us over to the lady housekeeper. It was the week called the *Retreat*, when the *Priests* were assembled from the country, professedly to worship all day for a whole week together. She took us first into a large darkened room where they hear lectures, then into their very splendid library, then into the chapel, where all the priests in their gowns, no layman present, were singing the prayers, and such a sound ! we viewing them from the gallery. Then the Dormitory, then the Theatre, where plays are acted ! and where we had on the piano, from Miss S., the *Reel of Tullochgorum* in fine style, our attendant quite pleased and smiling. Then into the Dining-room, where the table for these priests was all ready, then into the Kitchen, the Larder, &c. I said they might have inscribed over the gate, ‘ *They that are after the flesh do mind the things of the flesh.*’

“In the evening I met a party of the clergy and their ladies at the house of the Rev. John Riland, greatly interested in the ‘*Annals*,’ to whom I explained what I thought England was bound to do. They seemed at the moment to be impressed, but the morning cloud may drive all away.

“*25th July.*— . . . On Monday before last, we took the steamer for Herne Bay, and got there about half-past four. I need not mention our walks, &c. I preached last Lord’s-day morning and evening, at the small place there, where were two of Mr. Evans’ deacons and their families. On Monday we walked to Ford, the site of the country palace of Canterbury. I saw a sight which the people could not see. This was *the* spot where the first Bible was presented to the eyes of old Cranmer, and from which he wrote to Crumwell, begging him

to lay the book before Henry VIII., which he was so remarkably overruled to accept. On Tuesday we went by rail to Ramsgate, and from thence to Canterbury. Through the kindness of three brothers, we found the place more interesting. One of them when a boy remembered me, and all were so kind that I must not enter on the whole story here. They seemed to think that access to the library of the Cathedral was difficult, but I had only to make myself known to the canon, or librarian, and soon found a very warm reception.

"The society of two old acquaintances, Mr. Pitcairn, author of 'Perfect Peace,' and his lady, a daughter of Mr. Guinness of Dublin, made the journey to London much more agreeable. It is ten years since he left Scotland, and therefore there were many inquiries."

TO MRS. WILLIAM ANDERSON.

"PARIS, 26th August 1849.

"In the midst of four days of hard work and constant excitement, I had no time or ability to write. I have found Mr. C. of great use, and we have got a sort of command over our company, amounting to twenty at this hotel, L'Hôtel des Colonies. We have been favoured in many ways, and as both health and fine weather are granted us, you have only to pray that the object nearest my heart, and which alone brought me to France, may not be without some blessed results in other days. The Congress now terminated, shewed an extraordinary degree of unanimity, and there were mingled with the whole, many things which to many appeared like a dream, when the object in view, national peace, was taken into account; and above all, the place, Paris, where such terror and such confusion have reigned, and where there is, as yet, no sign of any solid or permanent repose. In addition to great unanimity in the Congress, one of the most remarkable things is the way in which we have been regarded and treated by the authorities in power. Last night we were all invited to spend the evening with the 'Min-

ister for Foreign Affairs,' in the very house where *Guizot* lived. I felt much on walking through the rooms, as this was the spot where the first shot was fired in February 1848. Joseph Sturge introduced me to the present minister, M. de Toqueville, with whom I exchanged a few words.

"Mr. Pennington, a man of colour from New York, preached in the morning, and then Mr. Burnet of Camberwell, yesterday. Mr. C., whom Mr. Russell and I accompanied, attempted to address the people at the Bourse, but we found it would not do.

"*Tours, 2d September.*—Since leaving Paris I have been to Orleans and Blois, and on Saturday evening Mr. C. and I got to this fine town on the banks of the Loire, where he once lived, and from which he first set out on his strange adventurous wanderings through the world. This evening we expect to meet with two ministers, to have some conversation on the state of the country, and see what can be done for its benefit. The more I become acquainted with the people and the condition of the country, my heart bleeds for both. I see, or think I see plainly, that the diffusion of the blessed Word of God is not only the one thing needful, but that the confusion and present perplexity and depression point out this, as the great duty of British Christians. But, alas! there are but few, very few, that feel so, or that can be roused to see the importance of this. However, I shall do as much as I can, and, however feeble the attempt, I hope that God may condescend to own it another day.

"Nothing could, in one sense, have been more fortunate for my visiting France, than coming as a visitor to the Congress of Peace, for as such, this has been of some service wherever we have been or shall yet be. Everywhere our belonging to the Congrès de la Paix, has secured for us an open and gratis entrance into many places.

"*Nantes, 5th September.*— . . . I am now in the place where the Edict of Nantes was passed, and have come through

the places so dreadfully affected by its revocation. . . . Yesterday, on the steam-boat on the Loire, we met a new married couple. The lady, who speaks English perfectly, was born at Cawnpore in India, and her husband is apparently a good man, and a Protestant. He is carrying her home to Besançon, on the borders of Switzerland. I gave them a copy of the 'Domestic Constitution.' I am just going out to see if I can find any Christian friends likely to feel more interested in the state of France, and that before other judgments come.

"*Lille, 15th September.*—I preached in Paris last Lord's-day evening, and on Monday had a meeting of friends about the circulation of the Scriptures in single books. Since then we have visited Christian friends at Amiens, at Arras, at Douay, and this city is the last place at which we stop. I have engaged to preach to-morrow, and on Monday, D.V., go on to Calais. . . . This journey has been a laborious, and, for my age, a *very* laborious one; but the Lord has carried me through a course which I can never forget,—leading the blind by a way that they know not, and in paths that I had not seen. Oh that He may make darkness light before me, and crooked things straight. Something, it is hoped, will come out of the whole, and you will pray that it may be so."

TO MRS. GAIRDNER, HAMMERSMITH.

"EDINBURGH, 5th October 1849.

"MY DEAR MRS. GAIRDNER,—I wished much to have spent a day with you and Mr. L. on my return, but I had not one to spare, and, unfortunately, till your omnibuses are put in better train, it requires a whole day to pay a visit to Hammersmith, although it demands only the same space of time to *boil* down from London to Edinburgh. You must have read in abundance about this Congrès de la Paix, and it turned out to be one of the finest opportunities for visiting Paris. No examination of luggage between the two capitals, and such consideration and politeness after we got there. The sights of Paris thrown open

to us all—the fountains of Versailles and St. Cloud made to play on Monday instead of Sunday—the New Testament in French presented as a suitable memorial to the American delegates—the minister for foreign affairs inviting us to spend the evening with him, after the business of the Congress was closed ;—these were all pleasant instances of French politeness, which rendered the whole scene one of enjoyment even to *us*, who believe that till the enmity of the heart of man to God himself be slain, the nations cannot long live in peace, or cease to learn war. That glorious consummation is reserved for *One*, and but *One*, that vital knowledge of whom can alone calm the troubled sea. However, as your oracle Miall told us that he was glad that the Congress was *what* it was, and *where* it was, so were we, and there we leave it.

“In going to Paris, however, I was favoured with the companionship of a brother in the faith, to whom French and Spanish are as familiar as English. We therefore proceeded southward to Tours, and thence as far as Nantes ; taking, upon our return towards Paris again, Angers, Saumur, Blois, and Orleans, all on the banks of the Loire. In Paris I had then an opportunity, at a meeting of friends, of explaining our object and desires. We then visited Amiens, Arras, Douai, and Lille, where we both preached. At all these places we conversed with individuals, and out of the whole, I hope some good will spring. My companion in travel could give you an account of the whole in the best Parisian French if you desire it, and is a remarkably pleasant man. . . . Few men at his age have gone through as much ; and he is so straightforward, and such a radical, that he cannot but please Miss G. Tell me whether I should introduce him, and see whether you can do anything to settle the affairs of this troubled world, political, moral, and religious.—With kind regards to Miss G., yours most sincerely,

CHRIST^A. ANDERSON.”

TO ALEXANDER FERRIER, ESQ., DUBLIN.

“EDINBURGH, 17th October 1849.

“MY DEAR AND ANCIENT FRIEND,—You inquire whether I have forgotten Ireland, or given her up in despair. I reply, neither the one nor the other. It is not long ago since I paid £90 for a people’s edition of the Irish Book improved, of 2000 copies. I suspect a large proportion of these I shall have to disperse gratis, to rouse sleeping men to action, whether Irish, English, or Scotch. So far from despair, I am inclined to think God intends one day to effect something great through the medium of that language, as it were in retaliation for the neglect with which it has been so long treated. At all events, as the reward of the blessed Redeemer is to be gathered out of *every* language on earth, it is not for me to imagine that Old Innisfail will be passed over. See what a commencement your first sentence has called forth ! But before answering any other query, let me thank you for your kind letter. Glad was I to see your well-known handwriting once more ; and nothing do I value more than converse with old Christian friends, with those who have stood the battle and the breeze, and that simply and solely because they build on the Rock, Christ—the Rock of Ages.

“Now, let me tell you, that for upwards of three years I was not a little affected with serious pain in the chest—unable to walk up stairs or up hill, without stopping. Many of my friends put this down to disease in the heart, and I sometimes felt as though I was carrying about with me the sentence of death. I consulted Sir James Clark. He said, after minute examination, that he thought there was no disease whatever, that the lungs were sound, and that the pain was owing only to the *slowness* of the action of the heart,—that I was prodigiously relaxed through over exertion, and that I *must* take things easy, and travel about for change of air. He has proved right, and through great mercy I have been better,—since last

winter, indeed, as well as I can expect to be at my age, nearly sixty-eight.

"Previously to going out this year, I published a 'brochure,' as the French call it, with a view to rouse sleeping England—sleeping in the midst of storms and convulsions, and moreover, not at all aware where her *strength*, her highest duty and obligations have lain, and still lie. A copy of this I now send you.

"In prosecution of the object recommended in p. 37, that of dispersing the Sacred Scriptures in *single* books, I went over to Paris, and then visited first the south, and afterwards the north of France. The suggestion met with acceptance; and if the demand goes on, and channels are opened, as they have long been for *silk*, fruit, and gew-gaws, the sword of the Spirit will prove more than a match for the Man of Sin, and the monster, infidelity. . . . The truth is, that vital, spiritual religion is low, low throughout our country, and I see no remedy, no change for the better, but in the *rain* from above! However, neither you nor I must *croak* or *sing bass*, for they will put it all down to our *old age*. But this need not, and I hope will not, prevent us from using our poor personal interest at the foot of the Throne, on behalf of the general good. 'O God,' said David, 'Thou art *my* King, command deliverances for Jacob.' . . .

"Now, my dear friend, I have perhaps tired you out with a long letter, but you have time enough to read it, not now being in Dublin. I hope your residence at Torquay will be of service to your daughter and yourself.—I remain, affectionately yours,
in the bond of bonds,
CHRISTⁿ. ANDERSON."

TO THE SAME.

"EDINBURGH, 24th March 1851.

"MY DEAR FRIEND,—The name of Mr. B., to whom you refer in your favour of the 4th instant, is quite familiar to my

ear, and in looking back over India for thirty years, I am sure he must feel deeply interested. Yes, when one does this in reference to many parts of this our world, much as there is to lament everywhere, still it is manifest on the whole, that our blessed and glorious Redeemer is on His way, and on a *great scale*, to take possession of His own, for the very earth is given Him, and its uttermost ends for a possession.

"Yesterday morning only I heard from India and from Serampore! I think you must remember my friend and brother, Mr. Leechman, for I once introduced him to you and others at Dublin. He is now out in India, on a visit for the Society, and has been to our stations at *Benares, Allahabad, Cawnpore, Delhi, Agra, Muttra, Bindrabund, Chittura*, and from *Benares* downward, he has visited *Dinapore, Digah, Patna, Monghir, Cutwa, and Beerbhoom*. Though much worn out with fatigue, he has had great enjoyment. If Mr. B. has not left you, he knows all these places, at least by name familiarly. Mr. John Marshman, the able son of Dr. Marshman, is well. He promises *at last* to finish the Memoir of Carey, Marshman, and Ward, but he is overwhelmed with work.

"Mr. James Haldane you well knew. He went home last Saturday. We buried him with all the honours: his age 82. He and his brother, with all their peculiarities, were good men, and are now where the spirits are made *perfect* for ever. I send you a printed statement, which, perhaps, you have not seen.

"You speak of our age; I am now filling up the last year of my lease, threescore years and ten. In August it will be forty-five years since I began to preach in Edinburgh. During forty-three years of that time, I have had five services weekly; three on Lord's-day and two on week-days. For five years I have been looking and praying for a suitable successor. But the *labourers*, alas! alas! are few. To get one suitable for this city is no easy matter. Now, here perhaps is something for you to do: for, if you once read Matt. xviii. 19, and if

only *Dr. T. and you can agree*, there is no saying what may happen.

"I am delighted with many letters I receive, and yours is amongst this number; but I am beset with sad aversion to letter writing, *once* so frequent, *once* so easy. Were I only free from responsibility, you may imagine how much I would enjoy your present retreat.

"I send you two things, any one of which, after perusal, you can send elsewhere by post. The Postscript in its *substance* ought to occupy more, far more serious regard. What, my dear friend, if God be now actually saying to us as a nation—'If you will not gird up your loins, and send my Word to the nations of the earth, I will, in just judgment, permit the Man of Sin to overrun your country. If you do not rise and send, at least, my Word without note or comment to the ends of the earth, I will, in displeasure, let Popery worry you, though not to death.'

"Please remember me to Dr. T., and remember, too, that I am yours, *semper idem*, affectionately in Christ Jesus,

"CHRIST^A. ANDERSON."

TO MRS. GAIRDNER, NICE.

"EDINBURGH, 5th April 1851.

"MY DEAR FRIEND,—Many thanks for your earnest and kind invitation into the wilderness! Had it been close at hand, I might have come to realize all that is included in your solitude. But truly it is too far distant for me this year, so that I must be content with wishing you and H. not only health, but as much enjoyment as you can find in your blessed Bible. If they will not permit you to circulate it in any shape, I hope they will not proceed to take it *from* you, in which case I think you had better 'take up your carriages,' and come over to your own country.

"With this I hope you will receive an account of a gather-

ing which certainly could not have been held on any other land on the face of this earth. So orderly and in good humour, without a single accident of any kind! Oh, how wonderful has been, and still is, the favour of a gracious God to this country!

“Mrs. William gives you all the news, and with my sincere and best wishes for you both, I am, *semper idem*,

“CHRIST^r ANDERSON.”

CHAPTER XI.

HIS LAST TROUBLES, ILLNESS, AND DEATH.

MANY a minister of Jesus Christ, even before becoming old and grey-headed, has longed for some relief from the cares and responsibilities of the pastoral office. In proportion as these have been measured largely and borne steadily is their pressure felt, when bodily vigour begins to be impaired, or yield to decay. But before this relief can be enjoyed by the conscientious and paternal pastor, another and heavier duty has yet to be discharged,—to help to find and point out one duly qualified in gifts and spirit to take part in his ministry, and in due time, the whole charge. He may, indeed, devolve this wholly on the Church, by formally resigning his office and retiring from the scene ; but where he retains his membership and ministry, at least till a successor is fully settled, his duty and future satisfaction concur in loading him with the responsibility of taking his part with the Church, in obtaining the services of a suitable pastor.

For some years before his death, Mr. Anderson had felt this desire for relief, and longed to meet with one to whom, with the hearty concurrence of the Church, he might give up a charge so cherished and beloved. The threatening symptoms of disease which had excited the apprehensions of his friends in 1844, though in a measure removed, were premonitory of a change which, after a pastorate such as his, could be at no great distance. But fully satisfied that the principles on which the Church had been formed, and by which it had been governed,

were those of "the statute-book of the kingdom of Christ," he was anxious that they should guide its members in their choice of a pastor, and continue to be their leading and ruling principles when he was withdrawn from this scene of toil and care. Only *one* was left of those associated with him in its formation, and few could remember, or had taken any part in its early struggles. Many too had been added from other churches, who knew little or nothing of the peculiar feelings of the pastor, or of his first difficulties and privations; he therefore thought it might be useful to them, and due to the cause of God, to acquaint them with something of the history of the Church, and with the principles on which it was originally formed. For this purpose he called an extraordinary meeting of the Church, of which due and repeated notice was given. At that meeting he delivered the address, of which his own notes are given below.

He had stood before that Church (the same, and yet how changed in its membership!) nearly forty years before on a similar occasion. He was then young in years, and to some of those then addressed, had been known from childhood. They had stood by his side and heard the first utterance of his young zeal for the Lord in the Circus, and when excluded with them for following the dictates of their conscience, he met them in an upper room—they had listened to his youthful prayers and exhortations, and marked his progress in knowledge and power. The seven years which had passed over him when he became their pastor, had ripened his experience without abating his ardour, and though these years had shewn him much of the selfishness and deceit of the human heart, they had not hardened or shut up his own. His stay in England had been long enough to impart to his observant mind a knowledge of much that was lovely and of good report in the Churches there, and to acquire some social and theological advantages not then to be obtained in the North. But now, in 1846, after a lapse of so many years, he stood before the Church again, an old man

beginning to feel the effects of age, and still more of long continued labour and solicitude in the service of his Master. He had withstood every inducement to leave them, and declined every invitation (and he had many) to another sphere of labour. He had loved his first charge with an ardour which only he can appreciate who, like him, has watched at the birth, and tended the infancy, of a cause which was peculiarly his own. Its interests were bound up with his. Its prosperity involved his happiness. *It was his idol*, as one familiarly said, who knew them both. And though after delivering the following address, he was permitted to minister to them a little longer, it may be considered as the parting counsels of an affectionate parent, whose natural care for the state of his household was only to cease with life itself.

NOTES OF ADDRESS TO THE CHURCH.

“ Had the communication of these particulars been due only to myself, I think I may say, that you would never have known them, or been informed of them in this world ; but they are particulars which I think *now* you should all know, because they are due to the cause of God in which we are both engaged, a cause which I desire may be far dearer to us both than life itself.

“ [The following is]* but a meagre and very imperfect sketch. At same time bear in mind that it is strictly a confidential statement. It is not a subject for loose and easy conversation, but one that is now submitted to you for reflection or meditation and secret prayer.

“ Many of you have heard that what brought me into the ministry here in this city, was a strong desire to be engaged as a missionary in India. It was this desire, cherished for years, that led me to abandon a situation which was supposed to be one in which, if I had remained, I should have been in widely

* The words in brackets have been supplied to the original MS.

different circumstances from [those in] which I am at this moment.

"About this time I met with a few Christian brethren in a weekly meeting, and with two in particular, both still alive,* opened a small place of worship. These two were Mr. Cox and Mr. Gray.

"All this died away. I went to England for some time, but it now appeared to many as though my constitution would never stand a warm climate. Besides this, Mr. Fuller was anxious to retain me at home, especially after Mr. Pearce's death.

"At that time I was desirous of making a first attempt in Scotland. We had then no [English] Baptist Church in the country, except the recent attempt by Mr. Barclay, and one at Glasgow that failed by the removal of Mr. Lister to Liverpool.

"With the body known as Scotch Baptists, we could not unite for two reasons :—

"1. As to the nature and ordinances of a Church.

"2. As to the work of the ministry.

"There was considerable difference too, as to doctrine, but passing this—

"First. We saw no ordinances, save Baptism and the Lord's Supper.

"Second. We thought it was the privilege and duty of every Church to support its own pastor ; that he ought to give himself not to any business, but to *study and prayer and the ministry* [of the Word.]

"When I left Bristol there was one Church where it was thought I might or should have remained, and again in London another, to have [become] assistant and successor to old Abraham Booth.

"But none of these things moved me. I must try Edinburgh.

* Both since gone. Mr. Gray died 7th November 1848 ; Dr. Cox, 5th September 1853.

" It had been said that whenever a man became a Baptist in Scotland, he shrank within his own denomination, or spent his zeal in trying to make others Baptists.

" For this, being now an accepted member of a Missionary body, I had no taste whatever, and never have [had] since. I wanted to begin at the beginning. Accordingly, when I first began, I had to do so in the pulpit all alone. It was easy for me then to sing, so that each service I had the whole to do. Sing, read, pray, sing, preach, sing, and pray.

" On looking over the pulpit, I was in the midst of strangers. I had no one able or willing to pitch a tune.

" The support and enjoyment I had in all this I need not describe.

" My object, however, was explained from the pulpit from the beginning, and frequently.

" It was to ascertain whether, in the providence of God, I was to *remain*.

" The one idea in my own mind was the *conversion of sinners*.

" I intimated from the pulpit that I should be at home on Monday evenings, and would be happy to see any one who chose to call,* but that there were *two* subjects on which I could hold no conversation *in the first instance,—Baptism and Church-government*.

" Others I informed repeatedly that I should never be known as a man that enticed Christians away from churches already in existence, whether Baptist or Independent ; that I should never be known as a stealer of sheep ; my object was very different. My desire was after the *lambs* rather than sheep, or to gather those to the Redeemer who were not already gathered.

" And if this should be the result, then I would remain to see what would come out of the attempt.

* To this arrangement he adhered till the end of his labours in the Chapel, religiously reserving that evening, when in Edinburgh, for this one object for nearly forty-five years.

“ In the course of the following year, however, 1807, the Word was remarkably acknowledged of God, so that after meeting in Richmond Court from November 1806, about twelve souls seemed to be brought home to God. [There were] four others, including myself, sixteen in all.

“ To them I had explained again and again, my views of a Christian Church ; that I thought we had simply two positive Divine ordinances to observe, Baptism and the Lord’s Supper ; but that I believed it to be at once the duty and the high privilege of a Church to support its own pastor, in order that he may give himself *wholly to the work*.

“ On religious grounds I disapproved of any pastor in such a city being engaged in *secular business*. I regarded it not only as unscriptural, but founded on covetousness.

“ With the exception of good old Archibald Maclean, there had never been anything of the kind in Scotland. Of course, this mode was not regarded with a favourable eye by many of the people called Baptists.

“ In justice to the past and present members, the sophistry of the day may be glanced at.

“ A favourite example quoted was no less than Paul an Apostle. I used to tell some it was of no use to quote him as an example, except they wrought during the night and preached through the day. *He laboured day and night* that [he might not be chargeable unto any of them, 1 Thess. ii. 9.] And besides, it was he that enjoined on the Churches this duty. *Even so hath the Lord ordained*, [that they who preach the Gospel should live of the Gospel, 1 Cor. ix. 14.]

“ Meeting one of their pastors who was engaged in business one day, he began to congratulate me. I inquired for what ? ‘ Because you are so happy as to be able to preach *without being supported*. I told him he was so far mistaken, as I should be *happier* still, when the Church was *able* to support me, because people were never so happy themselves as when they *knew*, and also *did* their duty.

“ From the beginning I have always considered that it was a favour bestowed by the Saviour upon any Church to support its pastor. He can never be repaid by money, but by esteem and consistent walking, by love and peace among themselves.

“ The Saviour had placed His ministering servants, however unworthy, in the *nearest resemblance* to Himself of any other human beings.

“ They were to be distinguished for two peculiarities,—

“ 1. Their dependent *state*.—2. Their independent *spirit*.

“ Not that they desired any gift, but they were to give the Church the occasion and opportunity of producing fruit which would abound to their account, both in this world and in that which is to come.

“ Even so hath the Lord ordained, &c. See Gal. vi. 6-10. Let there be no deceit or mockery in this matter, for God will not be mocked in it.

“ Many members of Christian Churches are blind on this subject. They do not see through the subject, and they will be corresponding losers another day when they are done with all efforts whatever.

“ On these principles I never could accept of what is called, vulgarly and improperly here in the house of God, a *salary*. This is a word which ought never to be applied to [the support of] a pastor of a Christian Church, and it has been one of the sweet gratifications of my past life, that I have never had, and never would receive, what is called a fixed stipend or salary.

“ Excuse this digression for your own sakes. I have mentioned the subject because it was so fully expressed and understood at the formation of the Church.

“ I had something of my own, and I used to explain myself familiarly thus,—

“ Well—we are going to sea in an open boat ; I will take one oar, and you must every one do the same, according to your ability.

“ This little flock sent me an invitation to become their

pastor ; so, after they so heartily engaged to do their part, I accepted.

“ The Church was [then] set in order, and the ordination took place on Thursday, 21st January 1808, and the 24th was the first Sabbath.

“ I preached from ‘ Now [we live, if ye stand fast in the Lord,’ 1 Thess. iii. 8,] explaining the serious connexion between us, showing that the Church had a serious part to perform.

“ They might sweeten or embitter his days—make him sick of life, or keep him in joy and vigour—kill him or keep him alive ; for ‘ now we live, if ye stand fast in the Lord.’

“ We sat down at the Lord’s table together, sixteen in number, and some of them were for supposing there never had been anything like it before, as out of the sixteen there were twelve who *had never partaken of the Lord’s Supper before*.

“ It was very distinctly explained to them that it was only because of *this character* of the Church that I had remained, and that I wished it to be understood that, in order to retain me, it must remain of *this character*.

“ I had begun to preach simply with the design and desire for the conversion of sinners, and let the Church increase as it might, or any of the members yield only disappointment, my wish was that the great majority should ever be my own children in the faith of Christ Jesus. Now, I have considered this as one of the many tokens of the divine mercy that the Church has *remained* [of that character.]

“ It was at first, and various times since, explained that they must bear in mind that I was an accepted Missionary, and prevented from going to India, merely because it was judged by medical advice to be too warm a climate for my constitution ; that they must ever regard themselves as united for the spread of the Gospel ; that they must never expect me to be diverted from this object ; and that, consequently, I must occasionally go out and leave them.

“ The darkest and most neglected parts of our own country lay on my heart, and, as I could not go abroad, I must prove myself to be of the same mind at home.

“ Hence the interest I was led to take,—

“ 1st. In the Highlands and Islands of Scotland ; and then,

“ 2d. In the far more deplorable state of Ireland.

“ As for India, with our brethren there, it never could be erased from my mind. How strange would it have seemed *then* had any one told me that I should [meet with] two of them, and that my house should be the [temporary home] first of dear Brother Ward, and then of as dear Dr. Marshman.

“ Now, in looking over the long period that has passed away, it may, and I hope will be, of some service to you all, to hear for once what has been done for you as a Church ; but always with a view, remember, to the conversion of sinners.

“ We entered Richmond Court Chapel 23d November 1806, consequently, in 1818, we had been twelve years there.

“ It had been so crowded, and the breaths of the audience so oppressive, that I believe it brought on that complaint in my head under which I suffered for many years.

“ It was necessary to have larger and better accommodation, but where, and above all, how was it to be obtained ?

“ This place (Charlotte Chapel) was then for sale, and after serious consideration, and in faith, I was obliged to take the whole responsibility on myself and purchase it. It cost £2500 in all.

“ It had to be thoroughly altered and repaired, and the vestries built at the back, and the whole as already stated cost £2500.

“ Having then laboured to reduce this debt by at least £1000, thus the concern had to remain for a considerable time.

“ I had to borrow the remaining £1500, and was kindly accommodated with it, but for this there was £75 to be paid annually, as the interest was then 5 per cent.

“ This in time, however, has been gradually reduced, and by certain members of the Church as well as myself, till there has only to be raised £30 annually. The present debt is £700, and when £200 more has been got, there the thing should stop. The interest, about £20 per annum, is a *trifle* left for the next generation, as a fixture to secure the *repair* of the building.

“ When any call on me to assist in clearing off *all* their debt, I never assist them. Such is human nature as yet, that when any number come into possession of a building that cost them nothing, it is sure to go into disrepair, and these people will often meanly beg others to help them to *repair* it !

“ Had any one beforehand told me it would be necessary, on behalf of the cause here, to bear up and go through all this expense, of course I should have *seen* no way in which it could have been borne, but then it would not have been an undertaking of *faith*.

“ But I made a point of always living below my means. One year, from what I had myself, I had no income at all, yet I spoke not a word of it, got through, and the Lord has carried us through all.

“ Before now finally returning to the cause within the walls, or the Church itself, [allow me to say] that all that I have now stated has required both faith and patience. Money never cost me any anxious thought compared with what the Church has done.

“ To go into this in detail would be a vain attempt, yet after this long period, oh how solemn the review to you, the surviving members !

“ Various members, alas ! too many, have gone apparently to destruction, and two or more yet alive seem to be on the same road. One man, once a member of this Church, a Welshman, put an end to his own existence.

“ A goodly number, however, are now, I have no doubt, before the Throne, and in waiting for us.

“ Nor in surveying the city is the review less solemn. Look at the ministers of Edinburgh of all denominations. There

seem to be only three or four as resident ministers older than myself*—all the rest are gone, and the majority of their people with them!

“At the same time, speaking of ministers of Christ, and that among ourselves—I have reserved this to the last—we have had our eye on the [ministry] of the gospel emanating from ourselves—that if any talents suitable for the ministry in the eye of the Church were found, we were bound to call them forth, and be at some expense [to provide means for improving them.] Now, it cannot but be matter of great thankfulness to our blessed Lord, that as there were sixteen of us on sitting down at first at the table of the Lord, so about sixteen have been so called [from among us to the ministry,] though you will not expect that I should enter this evening into the particulars of their history.

* * * * *

“I have often been spoken to in reference to pecuniary matters, and this has always been gratifying. But there has, no doubt, on my part, been a degree of silence and backwardness, which, as far as I am able to judge, has arisen out of my principles as a Christian. When I accepted the pastoral office, I resolved in the strength of divine grace, not only to be your pastor, but in some respects to try to set an example in some things which I felt persuaded it would be your interest, and your duty, and your highest happiness to follow. In order, however, to your listening to me and following, I thought it was incumbent on me on many accounts to establish myself in your confidence, esteem, and affection, by a uniform course of kindness and care. All this I thought necessary, because I was aware that I should call upon you to act a part which, alas! is too little understood by many members of churches called Christian.

“If then I am not greatly deceiving myself, I believe that

* These three or four referred to died before him, leaving Mr. Anderson for some time the oldest minister, as to residence and labour, in the city.

now after more than forty years' labour in one direction, I have your confidence and your affection, just as far as it is perhaps safe for any man in my situation to have them, and I am sure I have them in a much greater degree than I deserve."

* * * * *

From this address, as well as from Mr. Anderson's recorded views of the ministry, and of the relation of a pastor to the people of his charge, it may be judged that qualities such as are not always found in candidates for the pastoral office, would be desired in any one to whom he could, with full satisfaction, transfer the oversight of a cause so dear to him, and with which he was to be still connected. He did not expect, and it would not have been reasonable in the Church to expect, from any comparative stranger, towards a full-grown Church, the self-sacrifice which had been shewn by the father of an infant cause; but one who would carry out in an honest and generous spirit, the principles of order on which the Church had been founded, might fairly be looked for. He had made it his daily prayer that the Lord would raise up one whom he could cordially unite with the people in inviting to take part in this ministry, and eventually the whole. He asked the Church to follow his example, he besought his correspondents to do the same, and there can be no doubt he was waiting for an answer to these prayers. There were, perhaps, more than one with whom he could have acted in concert, and looked on with pleasure as his successor, but perceiving that the feeling was not likely to be unanimous, their names were never mentioned. Of those whose names were suggested to him, who might be first asked as supplies, some he would gladly have so invited had they been *moveable*, but he deprecated the thought of interfering with existing relations; while others, however much he might esteem them as Christian men and ministers, he thought unlikely to occupy the post with satisfaction and success.

The writer had hoped that ere he reached this part of his

task, events would have obviated the necessity of doing more than alluding to the painful story of the wrongs, public and personal, which brought down the grey hairs of this venerable servant of the Lord with sorrow to the grave. As it is, he will narrate the whole as briefly as is consistent with perspicuity.*

Mr. Alfred Thomas, a student from Bristol College, while attending the University in Edinburgh, occasionally preached in Charlotte Chapel, and took part in the devotional services. The interest he seemed to take in the Church, especially in the younger part of it, together with some indications of his usefulness, induced many in the Church to hope that they might find in him a suitable person to relieve their pastor of the weight of his official duties. In this desire Mr. Anderson fully concurred, and during his absence in the summer of 1850, invited him to supply his pulpit for two months, in order to give both parties an opportunity of free intercourse with each other. He corresponded affectionately with him in the autumn; and during the following winter and spring had much personal intercourse with him; he was highly pleased with his conversation, by which he was led to suppose that their views of Divine truth and Church order very nearly, if not altogether, coincided. "Never," he writes to Mr. Thomas in April, "have I had the opportunity of conversing with any Christian brother as I have done with you again and again." How far he then was from the estimate he had afterwards reason to form of Mr. Thomas, the sequel will shew.

An invitation was accordingly given to Mr. Thomas in April 1851. In this Mr. Anderson was perfectly cordial, as his letter

* A "Statement of the Circumstances relative to the Church lately under the pastoral care of the Rev. Christopher Anderson," was drawn up and printed for private circulation by those who adhered to his ministry. In addition to the narrative it contains the necessary documents in proof. Though not published, we suppose those who feel an interest in the case will find little difficulty in procuring a perusal of it.

of the same date quoted above shews, believing all the others were so too ; and to enable the Church to provide for his comfortable support, he generously intimated his readiness to relinquish further assistance from them for himself.

Mr. Thomas's acceptance of the invitation was not received till June. It was followed by a letter to the deacons a few days after. Both of these communications shewed at a glance that the spirit, sentiments, and ulterior views of their writer, had been entirely mistaken. The former, which was a lengthy document of three sheets, disclosed for the first time to many of the members his strong aversion to strict communion, and the weekly observance of the Lord's Supper, (both of which had been the practice of the Church from its commencement,) his design also, contrary to promise made to those who did know his sentiments on the former point, to urge a change on these matters ; and, from the absence of all allusion to their present pastor, and his desire to be relieved entirely from one of the services, betrayed an assumption that Mr. Anderson was immediately and altogether to withdraw from the ministry as connected with the Church. The letter to the deacons, too, was thought to evince a mercenary spirit, and to assert principles of church economy, of which it is enough to say, that they were the reverse of those which the Church had maintained, or its pastor cherished.

The disappointment and grief these letters occasioned Mr. Anderson were deep. To him they set the writer's character of mind and disposition in a new and painful light. He felt his situation rendered by them most distressing. No course, however, was left open to him, but to read the letters to the Church, without comment, and call another meeting in which, after consideration, they should state their views in reply. This they did in a letter to Mr. Thomas, stating their disapproval of the changes proposed, intimating that the unanimity of the Church in giving the call—a unanimity which arose from the ignorance of many respecting his sentiments and feelings on

their order, was now destroyed, and implying, though not expressing, a wish that he would consider the call as cancelled.

With this desire fully expressed in a letter of Mr. Anderson, but read to the Church and sent with the other, Mr. Thomas did not think fit to comply, but having first written hastily in explanation of his letter, before this could be read to the Church, he hastened down and influenced its decision by personal communications with its members, and forming a party of adherents who endeavoured to carry their point by private meetings, by preconcerted plans of procedure, and by an active canvass,—in short, by all those means by which a contested election in the world is sought to be carried. Such means were of course found to be necessary, or they would not have been used, and as they were, on principle, entirely abstained from by Mr. Anderson and his friends, the results were that Mr. Thomas succeeded in his demand to be present at the Church meetings in which his letter was to be the subject of deliberation; that at these meetings all orderly and calm discussion was rendered impossible by the vociferation and clamour of his adherents; and finally, that three-fifths of the members responded to a motion made and seconded, that Mr. Thomas should at once commence his ministry by occupying the pulpit next evening. On this, Mr. Thomas announced in a tone of triumph, that he would preach in that pulpit at the time appointed in spite of all opposition,* which he accordingly did, and thus with ruthless violence extinguished a ministry *there*, which had been blessed to the conversion of so many, and extruded him who had, with singular disinterestedness and self-sacrifice, begun, raised, cherished, and, to no small extent, sustained the cause. This was on the 30th July 1851.

Notwithstanding the rude and bitter expressions used at these meetings, apparently for the purpose of provoking him

* This might have become a vain boast had Mr. Anderson chosen to occupy the pulpit himself; but wishing to avoid all unseemly strife, he declined doing so, observing that "the servant of the Lord must not strive."

formally to resign and retire in disgust from the scene,* Mr. Anderson was conscious of strong affection for all who had been brought to the knowledge of the truth under his ministry ; and believing in their professions of attachment to him, he could not soon bring himself to think that their alienation from him was final. Hence, though he and those who thought with him, amounting to *two-fifths* of the whole, could not entertain the acceptance of Mr. Thomas, or consider his party, formed as it was, the *Church*, yet they hoped that the bulk of them might be brought to see their error, and retrace their steps. In this hope they were disappointed. In the month of December that party, induced by their leaders, who now aimed to remove legal obstruction to their possession of the Chapel, agreed on a formal resolution or declaration, "that the Rev. Christopher Anderson," &c., (here follow the names of those who adhered to him,) "have by their own voluntary act and continued determination, ceased altogether to be members of this Church."† That those for whom he had lived and laboured, and for whom he was still willing to spend and be spent, should allow themselves coolly and "with the most perfect unanimity," as the document bears, to perpetrate this very needless outrage on his feelings, deeply affected him. He said little about it, but from that day he drooped, and in a few weeks reached those peaceful shores "where the wicked cease from troubling, and where the weary are at rest."

But while he deeply felt the personal injury he had suffered, there is no reference whatever to this view of the case in any

* Such at least was the use Mr. Thomas made of this conduct of his followers, when, instead of rebuking it, he irritatingly appealed to it as a proof that Mr. Anderson's influence was gone, saying, "Won't you resign now, Sir? Won't you resign now, Sir?" From some of that party Mr. Anderson received letters, some anonymous and others not so, between the meetings, intreating him to "resign unconditionally in favour of Mr. Thomas," and not expose himself to "*further laceration of his feelings.*"

† Their intention to do so was *personally* announced to Mr. Anderson by Mr. Thomas and two of his party.

of the notes he made on the occasion, and he was ever ready to check any reference to it by others. "I have been thinking much of late, and asking too," said he to one of the members soon after the disruption, "what can be the Lord's meaning in dealing thus with us. It has cost me much thought and much prayer. Perhaps it is this. All of you who are with me in this sad business, have, I am afraid, had my feelings and interest in view, and took my side chiefly, instead of taking the Lord's side only. You ought to have done everything for His glory, and for His cause, and not thought of me in the matter at all ; you should have set me aside altogether." The violence done to the order of Christ's house, the subversion of the principles, which, as those of the New Testament, the Church had hitherto held, and the consequences likely to ensue from such a course, weighed on his mind, and preyed on his spirits. Knowing how apt the mind that is conscious of having suffered wrong, is to indulge in bitter thoughts and words respecting those who have done the wrong, when any of his friends called to consult with him on the matter, or even to sympathize, he would first invite them to the throne of grace, to seek for that wisdom at once pure and peaceable, so much needed under their circumstances, to calm their feelings, and assist their counsels. This constant resort to prayer had a wonderful effect on his spirit. In his intercourse with those around him he allowed no angry words to drop from his lips, nor is there one harsh expression, or even allusion of a criminary nature in his letters to friends subsequent to the disruption, unless in one solitary instance, the exclamation, "Oh, the mercy to be delivered from unreasonable men !" may be regarded as such.

In earlier life Mr. Anderson had known what it was to have "sorrow upon sorrow," and while one messenger of grief "was yet speaking," to see the approach of another with tidings heavier still. He was to know it once more ere the curtain fell on this scene of calamity. A few weeks after the events above

narrated had taken place, it pleased God to remove by death his beloved sister-in-law, Mrs. William Anderson, who so long had lightened his cares and cheered his domestic solitude. As a member of the Church, and deeply interested in its pastor's happiness, she had felt, perhaps more keenly than himself, the conduct of those who had cast out his name as evil. She had long been subject to a complaint, which, to prevent a fatal termination, required composure of mind, and freedom from all excitement, especially of a painful kind. Whatever tended to agitate, produced an increase of the circulation, and a flow of blood to the diseased part. As soon as she heard that Mr. Thomas had resolved on being present at the Church meetings, and carrying his point, if possible, by a majority, she foresaw the end, and expressed her convictions in strong language. She felt in herself the stroke, and at once pronounced it fatal; and witnessing the effect of the struggle on him, she was sure he would not survive her long. "They have put us both in our graves," said she, "but me first." On the 22d August the final attack came on, and proved fatal on the 5th September 1851.

It cannot be inappropriate, in a Memoir of Christopher Anderson, to devote a few pages to the memory of one to whom, though ever grateful, he was perhaps unconscious of all he owed. It was not only that she had conducted his domestic affairs with economy, and regard to his comfort, for more than forty years,—that she had been the kind companion and tender nurse of those whose early removal had left him widowed and desolate,—but her mind, richly furnished, severely exercised, and wisely governed, had long aided his counsels, and modified his opinions, without the slightest appearance of dictation. She ever expressed her own mind, even when it differed from his, freely, sometimes strongly, without arguing the point, and seldom failed in producing an effect on his judgment. "I hardly ever found your aunt to be in the wrong in the end,"

said he to the writer ; and perhaps he was most influenced in those cases in which he was least sensible of it.

The following outline, written by herself, in two papers, was seen by no one till after her death.

“As I wish to have impressed on my mind the times that have passed over me, and all the way by which the Lord has led me, I shall note down the days on which the most remarkable events of my life have taken place ; and had I the pen of a ready writer, many are the mercies I might record,—but though in this way unable to express my sense of the goodness of the Lord, O that my life may be one continual expression of gratitude to Him who has been my Benefactor and Preserver, my reconciled God and Father in Christ Jesus ! To Him I would ascribe all the glory. Amen.

“I was born 12th November 1780.—Admitted to partake of the Lord’s Supper in the Church of Scotland, November 1793.—Baptized by Mr. Inglis, and received as a member of the Baptist Church in Richmond Court, 21st February 1797.—Through the mercy and loving-kindness of the Lord, united by marriage to William Anderson, 25th April 1799.—Again by the good hand of God upon me, I was delivered of a daughter, 7th June 1800.—Deprived of the dear and amiable partner of my life by death, 6th June 1801. Shall not the Judge of all the earth do right ? Good is the will of the Lord. In October the same year, I went to live with my worthy father-in-law, who fell asleep in Jesus, 17th December 1804. On 15th August 1809, visited by a severe stroke of the Lord’s hand, who in His holy and wise providence saw fit to take to Himself the delight of my eyes, and object of my fondest hope,—my first-born, my only child. His way is in the sea, and His path in deep waters, and His footsteps are unknown,—but I would add, that *all* His ways towards me have been mercy and truth, and in very faithfulness He hath afflicted me.”

The following was written in 1837, long after the former :—

"On Tuesday, 21st February 1797, at four o'clock afternoon, I was allowed the unspeakable privilege of openly professing my faith in the death and resurrection of my blessed Lord and Saviour, and my subjection to His authority, by being baptized in His name, and according to His example ; and in the evening of the same day, upon a profession of my faith and hope in the gospel, was affectionately received as a member into the Church of Christ, assembling at that time in Richmond Court, under the pastoral care of Messrs. Maclean, Braidwood, and Inglis. By the latter I was baptized, and treated with much Christian love and tenderness, which I shall ever remember with gratitude.

"This being Tuesday, 21st February 1837, it is forty years since that memorable day, and here I would raise my Eben-ezer and say,—Hitherto the Lord hath helped me ! He hath borne much with my manners during these forty years of my pilgrimage, but still I put my trust in Him, and hope through eternity to praise Him for *all* the way by which He has led me. Bless the Lord, O my soul !"

The following short extracts from her letters to the writer, will illustrate the warm affection, deep piety, and submissive spirit of this afflicted disciple.

"*Edinburgh, 5th August 1841.*—I am now the only survivor of those who were present at your entrance into this vale of tears ; and it has often given me much pleasure to hear of your being made the instrument of bringing souls out of darkness into light ; and now I do rejoice in the prospect of your happiness, and most earnestly pray that the blessing of the Lord, that maketh rich and addeth no sorrow, may rest upon you and yours. Trials you may and will have ; here perfect bliss can never be found. Still, below the skies no happiness is to be enjoyed like that of two hearts united in true affection, and in the love and fear of the Lord. O no—my married life was a very happy, but a very short one ; still, long as the time

is since it ended, the remembrance is cherished and *sacred*, and I look forward with delightful anticipation to the meeting again him who was the object of my respect and esteem, as well as of my ardent and early love. I used long ago to be pleased with an expression of Lady Rachel Russell in one of her letters, where she speaks of 'that biggest blessing of loving and being loved,' only it is possible, and of that, alas ! I was taught by bitter experience, to love too ardently to love innocently, therefore watch and pray that you may be enabled to keep every creature comfort in its *own place*, that God may be glorified in all."

"24th September 1841.—Last April, it was forty-two years since I was married, and I was then only eighteen years of age, and last June it was forty long years since your dear uncle bade adieu to this earthly scene. *Then*, my distress was that I was so young ; and if I could have supposed it possible that I was to live forty years after he had left me, I should have been overwhelmed ; and yet you see I have lived so long, and though many have been the sad and solitary days and hours I have passed, I have been carried through, and have still to speak good of His name, and to say that all His judgments were *right*, and that in *faithfulness* He afflicted me. . . . Oh, bitter, bitter was the suffering occasioned by the thought, that my own idolatry had caused my Heavenly Father to remove those most precious gifts of His from my embrace, to blast my gourds and lay me low. Blessed be His holy name, I can now say, it was all necessary, it was all well ! and often after through life have I adopted Cowper's words,—

'But O the thought that thou art safe, and she,—
That thought is joy, arrive what may to me.'

May you never be tempted or tried as I have been. It is well to take warning from what we see in the case of others, and so avoid the necessity for a similar discipline. It is often from our most lawful enjoyments that our danger arises ; but when God

is kept in His own place in the *heart*, and He is enjoyed in all things, then is *all right*. . . . I have ever felt anxious that those in whom I have an interest, should avoid the rocks upon which I split, and wrecked my peace of mind for many a day. Oh ! I look back with adoring gratitude to God, who brought me through that sea of sorrow, and preserved me from becoming a hopeless maniac, for surely no one was ever nearer to such a state ; it becomes me indeed to sing of *mercy* as well as of judgment. Excuse me ; it is seldom I indulge in this strain, at least to others, and it was not intended just now, but my heart was full, and so my pen has given it utterance."

"16th May 1843.—I think if you do not visit us this summer you will regret it, as before another some of your old relatives, whom it would edify you to see, may have crossed over Jordan. Your dear uncle R——, it is a pleasure to see him, so calm, so cheerful, so spiritual, just waiting to be called to his Father's house above ! Truly his hoary head is a crown of glory. Respecting what you say about want of success, I have sometimes thought that my ideas must be somewhat different on that subject from those of many Christians. The glory of God is the *first* object, and ought to be the highest aim of every faithful servant of His. Should they not be willing to labour, even when they do not see the desired fruit follow ?

‘Nay, rather self-emptied in patience wait on,
Your Father will work if you trust Him alone.’

No doubt it is very trying to have to say with the prophet, ‘Who hath believed our report ?’ &c. Yet He whose wisdom is infinite, and whose love is unchangeable, may see it best to try in this way, for a time, the faith and patience of His servants."

"3d March 1846.—Every little ailment now is more felt than it used to be, and the effects remain longer, but this is only what I may expect. The outward man is decaying—oh, that the inward man may be renewing day by day, and that I

may be becoming more meet for the heavenly inheritance ! Yes, it is a delightful prospect the Christian has, when life's weary journey is over, and when, as you say in your last, the retrospective view from the battlements of heaven over the path where preventing grace so oft warded off the unseen stroke, when we were unaware of either danger or deliverance, will call for loudest songs of praise. Oh yes,

‘ The mercies all our moments bring
Ask an eternity to sing.’

“ The first part of my stay in London was occupied in visiting many friends whom I could not otherwise have seen. Next to the joy arising from the hope of eternal life, I place that of Christian friendship, and through life I have been much favoured, and have had great cause for gratitude on this account. I have passed through scenes of sore trial, but then, as now, I have cause to speak of the tender mercy and love of my God, for as much as the bitter cup of affliction *could* be alleviated by *human* sympathy and affectionate attention, surely mine was ! And so still I never go from home, without having my mind drawn upwards in gratitude to Him who is the author of all our mercies, and who alone can give us kind friends, or the capability of enjoying them. Besides meeting with several old friends, Mr. Hinton, Mr. Birt, &c., all your cousins came to see me. This took me back to the days when in your grandfather's house their fathers and mothers and yours used to meet. I felt as if they had all been my own children, and I the only one of the last generation. That circle has mostly passed the flood, and the few who are still on this side will soon follow ; and oh ! happy thought ! we shall, I trust, meet in our Father's blessed abode, no more to be separated, but ever join in the song of Moses and the Lamb ! The time is short ; and then you all, who are not so far advanced in the journey, will follow after. My heart's desire and prayer is, that none may be wanting in the day of the Lord,—that we then may be a family unbroken in the skies ! ”

"23d November 1849.—Often are you in my mind with feelings of deep sympathy. In my own experience it was when the excitement was over, and others were beginning to forget, and I was left to the ordinary duties of life, that I felt all the anguish of being left solitary. Oh that desolation of the heart which no one who has not felt it can understand! In such hours there is no relief to the wounded spirit but in God. And, blessed be His holy name! He is a present help, a refuge in the day of trouble. Oh the sweetness of being able to cast our burden on the Lord! He can understand all our sorrows, and He alone can heal the broken heart. How often have His children to say, 'I had fainted unless the Lord had been my help in the day of trouble?' . . . I find this giddiness in my head a trial of patience, as I very seldom can go out, except on Lord's-day morning, and then I have little comfort, the trouble having affected my hearing very much, so that I find I am now in a great measure deprived of what makes life pleasant, the services of the sanctuary, and the intercourse of friends. Some have been very kind in visiting me, and I have much cause for gratitude. But, alas! I often find it a great struggle to acquiesce *wholly* in *all* the will of the Lord. My desire through life has been that I might not be *long* laid aside from active life, that I might not be a burden to myself or others, and yet this is just what He may see meet to try me with. Do pray that I may have grace patiently to submit to whatever my Heavenly Father may appoint. His will is *right*. August will now be a memorable month to us both. In August 1809, all that was precious to me in this world was taken from me when your cousin died, and the bitter anguish of that day has, in a measure, cast a gloom upon all my days since. 'Tis forty years since, but on that day I dare not even yet dwell. But the journey is well-nigh ended now, and while I have much to humble me in the retrospect, I can also say, Hitherto the Lord hath helped me, and caused goodness and mercy to follow me. Let us look forward,—the time is short,—we shall soon meet

those loved ones, no more to part, and it may be the first to welcome us to our heavenly home. May we be ready for the coming of our Lord, and the language of our hearts be, Come, Lord Jesus, come quickly. Amen."

These extracts give a fair idea of the *tone* of her intercourse with Christian friends. A devout but pensive spirit pervades the whole of her extensive correspondence.

In the welfare of the Church of which she was a member, she took a deep interest,—an interest which painfully affected her health and spirits when any thing seemed to go wrong. When the last disorders arose and ended in the extrusion of Mr. Anderson, she speedily sunk under the effects of the shock it gave to her whole system. Conscious that she would not see another winter, though still able to look after household matters, she made all necessary arrangements, that her decease might fall as lightly as possible upon *him*. Early on the morning of Friday, 21st August, she was seized with severe internal pain and vomitings, the symptoms of her complaint, which, during fourteen days of suffering, scarcely admitted of alleviation, much less of cure. Mr. Anderson had just returned from Newcastle, where he had been on a short visit to his old friend, Mr. Fenwick. This he regarded as a providential circumstance, and no less so that, though most of his relatives were then at a distance, there was one niece in Edinburgh who was so far free from domestic duties as to be able to wait on her aunt—one to whom, when strength or ease from pain permitted, she could express herself with freedom.

The following account of the closing scene, so fraught with instruction, is extracted from a letter of this pious and affectionate relative to a friend at a distance.

"I regret much I did not make the necessary effort to commit the events of these few solemn days to writing at the time, so that I cannot pretend to give you a continuous narrative of them. It was a great pleasure to me to find my aunt gratified

by having me beside her. She could speak very little, the pain was so severe and the sickness so overpowering. Occasionally, a verse of the Scriptures at a time was read to her, which she always acknowledged by lifting her hand, or smiling. The agony of changing her posture was great, though the means used were so far blessed as in a great measure to prevent the vomiting and allay the fever. She never slept, though she often lay with her eyes shut, trying, as she said, to lie quiet. Her memory was richly stored with Scripture and hymns, single verses and even single lines of which she would repeat, expressing her own experience. Mr. Evans's 'Vintage Gleanings' was lying in the room, and short passages of it were also read to her. One day she said, though with long pauses occasioned by bodily pain, 'Oh, E——! I suffered a great deal for some time about that sad business, and my pride was deeply wounded. I had never seen Mr. Anderson treated but with the greatest respect, and now to see him used in this manner, oh, I could not bear it! It has taken a great deal to take down my rebellious spirit, but our Heavenly Father saw that it was all necessary, and now I can thank Him for it all; for I can truly say, that I have not one unkind feeling towards any one of them. All that remains is sorrow, great sorrow, that such things should have taken place in a Church of Christ.' Mrs. Charles Anderson's return was a great relief to me, for though I was too deeply interested in the patient sufferer to leave, if I could be of any use, still her return lifted a weight from my mind, and removed the lonely melancholy feeling with which I came away in the evening. The want of sleep and thirst induced a strong desire for a sleeping draught and soda water, which the doctor objected to as hindering the progress of her cure. When he left, 'the doctor is always thinking of a cure,' she said, 'I never expect to be better, all I ask for is alleviation.' She then added, 'I hope I am not impatient, I am willing to wait the Lord's will, but a night's sleep would be a relief.' A sleeping draught was at length administered, but it failed of its effect,

and only afforded some temporary ease. While I was sitting beside her that afternoon, she said to me, 'Do you know when I was lying here this morning, the window open, and the sun shining brightly, I thought I heard—it was only imagination, I know, but it was so sweet—I thought I heard the songs of angels and even the words,

"Hark! they whisper; angels say,
Sister Spirit come away."

Well, it will not be long now.'—She then spoke of my father and mother, the death of the former in the morning, and of the other in the eve of the Sabbath, remarking how pleasant it was to fall asleep in Jesus here, and awake there in a never-ending Sabbath. After a long pause she added, 'It does not signify much, it is *always* Sabbath *there*.' From that day her pulse, which had been falling, began to rise and never fell again, till nature sunk under the increased sufferings of the few following days. Her consideration for the feelings of others, even in the midst of her own trials, was very remarkable. She sent a farewell message to her oldest Christian friend, who, however, came to town to see her. The interview was affecting. Mrs. S. was the mourner. Aunt's composure was beautiful. She expressed her entire reliance on the finished work of our Lord for full salvation from sin and all its consequences, reminded her friend of the shortness of the time that would separate them, of the many precious ones who had gone before, and who would welcome them to a participation of the glories that are reserved for all who endure to the end. During that day and the day following, at her own request, she saw several friends, to all of whom she spoke of her approaching liberation from the body of sin and death with the calmness and peace which only the believer in Jesus enjoys. The only care that appeared to rest upon her mind was anxiety about uncle, on whose account she felt deeply. But she was at last enabled to commit him to the Lord who

had hitherto done so much for him, and who would, she trusted, be with him to the end.

“ On the morning of the day she died, when I went in she said, ‘ Come away, E——, you see I am still here yet ; I thought I should have got home before this, but I desire to wait His time.’ Shortly after she asked the doctor how long he thought it was likely to be. ‘ Well, Mrs. Anderson,’ said he, ‘ that is a question neither I nor any other medical man can answer ; there are no immediate signs of approaching dissolution present—it may be shorter or longer, but you are willing to wait the Lord’s will ?’ ‘ I trust,’ she replied, ‘ I am willing to do that, but what you have said is a disappointment to me. I never liked to give trouble—but now I am so helpless ; but it is all for the best.’ When I returned in the afternoon the change was striking, the symptoms of approaching death were not to be mistaken. The brow we had been constantly endeavouring to cool, now became cold beyond our power to warm it ; but all was peace within. At eight, P.M., the doctor called, and forbade the sleeping draught to be given that night, but before the usual hour for taking it had arrived, she was away to that blessed land where the inhabitant no more saith, I am sick—where sleep is needed no more, for they rest not day or night in the praises of Him who redeemed them by His blood. When I had left the room on the doctor’s retiring, she sent for me, and when asked if she wished anything, she said, ‘ Nothing, only stay beside me,’ and pressing my hand, looking upward, added, ‘ Nothing in myself, but complete in Him.’ Soon after she desired to be raised up a little in the bed that she might breathe more freely ; but in a few minutes her head drooped, she was gently reclined backwards, her eyes closed, her breathing shortened, and soon her spirit was released from all its sorrows. . . . My aunt’s illness and death made a deeper impression on my mind than any scene of a similar kind ever did, and if this account, written at hasty snatches at a time, affords you any gratification, I shall be glad.—Your affectionate cousin,

“ E. C. ANDERSON.”

' Mr. Anderson had not looked for a fatal termination of this illness till near the close, indeed till the medical attendant had assured him of it. "I cannot but hope," he writes a few days before, "she will weather the storm, though it has been of such a nature as almost threatening to extinguish any thing of the kind. She is now in great pain, but the pulse is improving." In the same letter he writes, "Yes, the twenty-seventh Psalm will do for us all. May we but imbibe its spirit, and all will be well. I trust the Lord our Saviour is on our side. One of our most worthy members got home to her Father's house above, last Lord's-day, but not before she had sent me a most cheering and encouraging message or testimony."

As her sufferings increased, her dismissal became a desirable event even to him, and matter of thankfulness when it took place. Next morning he writes to Mr. Fenwick,—“Most providential it was that I returned home. At three o'clock of the morning after, I was called up to see my beloved sister-in-law, and faithful friend, very ill, and from that hour to the last she has passed through a sea of sorrow. But oh, the patience, the faith, the fortitude, the perfect peace of her mind! Clear and intelligent to the last, her last words were,—‘Thanks be unto God who giveth us the victory, through our Lord Jesus Christ!’ The peace, without that struggle at the end which I dreaded, is matter of great thankfulness to the poor survivor.”

Numerous were the letters of sympathy he received on this occasion, and not a few kind and pressing invitations to leave home, and, by a change of scene, relieve the pressure under which his spirits might well be supposed to labour. But he declined them all. "I am in good health," he writes in reply to one, "and gladly would I escape for a little while to the fireside of you and your dear wife; but perhaps you may have observed that it has been a standing maxim with me through life, *never to run away from the spot on which you are struck down with affliction*—never to leave it in the midst of a breeze." Except in some pensive moments, he retained his

former cheerfulness. Another sister-in-law strove with assiduity and affection to *occupy*, if she could not *fill*, the vacancy which death had made in his household, and her endeavours he gratefully acknowledged, and with great delicacy and tact, strove to obviate the difficulties of her position.

Not only was he cheerful, but notwithstanding the pressure of his sorrows, his mind retained all its capacity for connected thought and conversations on the varied subjects which had excited his interest, or engaged his pen in former days. A short time before his last illness, Mr. Baynes, the author of "*Essay on the New Analytic of Logical Forms*," and translator of the "*Port-Royal Logic*," had a conversation of some hours' duration with him, on the abstruse subjects of that gentleman's studies, in which the extent of Mr. Anderson's knowledge, and depth of his views, excited his admiration.

If the reader refer to pp. 357, 362, 363, he will find three letters written during the days in which anxiety and grief might be supposed to have unfitted him for literary correspondence, yet these indicate at once a vigorous mind, and a tender spirit. The following letters, written during the same period, are given here as the productions of a well-ordered mind, strong even in the wreck of its frail tenement,—as the expressions of an enlightened and sanctified genius, shining out more brightly as life goes down,—as the effusions of a crushed but Christian spirit, breathing the air of that world of purity and peace it was so shortly to enter.

TO MRS. LUCY HOW, APSLEY, NEAR WOOLBURN.

"EDINBURGH, 21st August 1851.

"MY DEAR FRIEND,—I have just finished a brief letter to Mr. Wiffen, trying to make up my lee-way ; for I have been long, too long, and far behind in answering letters. The enclosed will do very well for your beautiful catalogue, whether I ever see it again or not. O that your name and mine, with all those whom we love, may be but written in the Lamb's book

of Life. May we be but numbered among those who are graven on the palms of His hands! Then shall we one day enjoy everlasting fellowship with all those fine and exalted spirits who are now basking in the full beams of the Sun of Righteousness. Meanwhile, let us stoop and glean our manna, 'till evening's welcome hour shall shew we were our Master's care.'

"My kind remembrances to your husband and niece, and ever believe me, yours with sincere respect,

"CHRIST^A. ANDERSON."

TO DR. WARDLAW, GLASGOW.

"EDINBURGH, 15th November 1851.

"MY DEAR BROTHER,—Among the most valued letters of Christian sympathy which I have received I have placed yours, having read it again and again. Little did I imagine that I should stand in deep need of such a tender and considerate epistle from you in return for mine. Little did I anticipate that I should require to draw so deeply on some of the peculiar afflictions of David. But so it has seemed meet, and wise, and necessary, and at the season of acute domestic affliction. Amidst all, however, it has been very mercifully granted me to lie low before that blessed throne of grace, and at the feet of Him who sits there enthroned—so meek and lowly still, and so full of a sympathy on which my poor thoughts have often been filled with wonder, and, I trust, with love.

"We often repeat that 'He was tempted in all points like as we are, yet without sin;' but though we at no time think of praying that we may be betrayed or deceived, and though we never can say there is no sin in us, yet, blessed be His name! He is not far off, nor is He untouched even now by what deeply touches us. . . .

"I have just heard a report that you are to be in town here next week. If so, I need not say how much I would value a call from you any morning, for I am never out till one or two.

"You know, my dear friend, that I am, yours affectionately
in Christ Jesus, CHRISTⁿ ANDERSON."

TO MR. LEECHMAN, HAMMERSMITH.

"EDINBURGH, *November* 1851.

"MY DEAR BROTHER LEECHMAN,—You know that the Christian is predestinated to be conformed to the image of Christ, first to His image *below* before he can be to His image *above*, and in the advanced stages of a believer's life, he is called to the exercise of some of the hardest virtues of that image below. So I have found it, and, blessed be the glorious and glorified Mediator, I have found Him, and do find Him now to be a friend that sticketh closer than a brother doth—nay, than a brother can.

"There has been some misunderstanding as to writing. You had been expecting to hear from me, and I had been longing to hear from you. But this need not prevent your being of real use and value to me, if only at your private supplications at a throne of grace you remember me and a few choice spirits, bound to me by ties that even death will not dissolve.

"Imagine not that I am *alone*, for the Father is with me, and the degree of health and strength I enjoy is what, if you were here, you would perhaps be surprised to see. A friend or two would say, Sir, there is some work for you *still* to do. There may, or there may not, but in present circumstances let me speak out to the highest praise of rich, and free, and sovereign grace. Only, my dear brother, forget not the petition.—Yours very affectionately, in our blessed Lord,

"CHRISTⁿ. ANDERSON."

TO MR. H. ANDERSON, BRATTON.

"EDINBURGH, *25th November* 1851.

"MY DEAR HUGH,—I have to thank you for your last letter, and for the to me consoling and delightful enclosure

from James Anderson ;* but this is not a time for me to moralize or look back, but merely a letter of business. Suffice it, however, to say, that I am as well as when you saw me as to my health. I shall not say more as to my mind, than that the Lord is infinitely gracious, and that in Him compassions flow. . . .

"With kindest regards to friends, not forgetting Mrs. Saffery, still, I suppose, on this side Jordan, I am, &c.

"*8th December.*—C. came in to see me for a day and returned in the evening. . . . O what a mercy to be delivered from 'unreasonable men !' I continue in wonderfully good health, peacefully 'tarrying the Lord's leisure.' Do not cease to pray for me, that patience may have its perfect work, and that I may be aided from above.

"*23d December.*—You have heard of the patience of Job, and seen the end of the Lord, that the Lord is very pitiful and of tender mercy. Neither myself nor others are left to say, Is the Lord among us or not ? No, far from it. But I still pray that we may be 'strengthened according to His glorious power, unto all patience and long-suffering, with joyfulness.' Let God be true, and every man a liar. I have *unspeakable* cause to magnify and bless His glorious name. My health continues good, and to-morrow evening, D.V., the text will be John xiv. 23.—Ever thine,
CHRIST^A. ANDERSON."

TO MR. CHARLES ANDERSON, GLASGOW.

"EDINBURGH, 2d January 1852.

"MY DEAR CHARLES,—I am very sorry indeed that you should be so anxious about your uncle. No doubt it is somewhat difficult to get up as high as the *climax* of blessings in the kingdom of God, (Matt. v. 11, 12,) but who is the speaker ? Is it not the King—the King who fills all heaven with blessedness ? It may also be difficult to say, IT IS WELL ; but if I can

* A copy of an autobiographical sketch of James Anderson, a brother of Mr. Anderson's father, who died in 1764 at the age of twenty-two. See p. 2. The original is in the writer's possession.

say this, as I *now* do, I shall bless the Lord. What signify the tongues of the world ? Notwithstanding, I felt your letter very much, and most warmly thank you for it ; and there is, as men say—there is a good time coming. We do meet regularly, but let patience have her perfect work. There was a good woman the other day to whom I had been made useful, who, after hearing what had happened,—‘ Well,’ said she at last, ‘ it is all in answer to his own prayers !’—I remain, with my best wishes, ever your affectionate uncle, CHRISTⁿ. ANDERSON.”

TO JOHN FENWICK, ESQ., NEWCASTLE.

“ EDINBURGH, 8th January 1852.

“ MY DEAR FRIEND,—After reading your kind letter of the 4th, I could not help reflecting the rest of the day, How very powerful are the words of God, only a *few* words ! You happened to say, *Well, well, wait a little and the vision will speak.* In the evening (Wednesday being at present our weekly meeting) I took it for a text, and we had a very attentive and pleasant meeting. In regard to myself, my health has been unbrokenly good, and God continues to give sweet and sound sleep, without any dreaming. In private I have had not a little mental enjoyment.

“ Your Bagster’s ‘ Bible of every Land’ I shall be glad to see, though I rather suspect the first sight may be that of yours,—and I hope I may be ready to say a few words as to some of Carey’s Oriental Testaments. . . . I have run over Taylor, but I must look at p. 63 again. By the way, have you ever chanced to look over the Hulsean Lectures of Trench, *i.e.*, Chenevix Trench ?

“ Many thanks for your remembrance. If the Lord will, when there is any thing to say, I will not make much of the distance between us. Kind remembrances to your fireside, and ever think of me as yours affectionately,

“ CHRISTⁿ. ANDERSON.”

“ Ah, 1852 ! I fully agree with you, what a year ! Who can tell ?”

On first finding himself without a pulpit of his own, excluded from that in which, for thirty-three years, he had preached the gospel with such unction and power, the change could not fail to be severely felt. On the first Lord's-day he retired from Edinburgh to the house of his friend, Mr. John Merricks, Eskhill, near Roslin, partly to avoid calls and inquiries which troubled him, though kindly intended, and partly to give expression to his feelings by preaching to a select audience in his friend's drawing-room, from 1st John iii. 16, "Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren." It was a memorable and encouraging discourse to the few who were privileged to hear it. Several times after, as often before, he spent a few days at Eskhill, where a cordial welcome ever greeted him, and Christian friendship made it a second home. The Lord's-day following he spent with his old friend, Mr. Fenwick, at Newcastle, from which he returned the day before Mrs. William's last attack. During her illness he scarcely stirred from the house, but at her funeral, he addressed the company at the grave in his usually solemn and pointed manner; and soon after resumed his ministrations to that part of the Church which adhered to him. They met in the house of one of the members on Wednesday evenings, but, except a prayer-meeting, they had no public worship on the Lord's-day. In these ministrations, which his hearers considered equal to those of his best days, he was wonderfully supported, and urged upon his hearers that patience and submission under trial and injury of which he was so striking an example. Though his countenance at times betrayed the laceration to which his feelings had been subjected, especially after that visit of Mr. Thomas he had so little reason to expect, (see p. 430,) yet his intercourse with Christian friends was at once lively and spiritual in a high degree. "The book which for so many years had occupied his chief attention, and which he had laboured unweariedly to circulate and commend, now more than ever

proved to him a source of comfort and confidence. It presented new meanings and new beauties to his view. Never, perhaps, had he before so fully sympathized in the afflictions of David, and of David's greater Son, or realized the meaning of Paul's language to the Philippian converts, 'Unto you it is given on the behalf of Christ, not only to believe on Him, but also to suffer for His sake'—which formed the text of his last sermon. But (as he himself hinted) the iron had entered too deeply into his soul. The effort to bear up under these bitter trials apparently proved too great for nature to sustain."

On the evening of the first Wednesday of the year 1852, after preaching, he conversed cheerfully, as was his wont, with those who remained behind at the close of the service, and related an anecdote of old Mr. Crabtree of Bradford, who had retired some time from the pulpit on account of infirmity, but felt a strong desire on the first Lord's-day of a new year to occupy it again. His wish was gratified, and after an impressive prayer, he gave out his text, "This year thou shalt die," remained silent for a few seconds, and feeling unable to proceed, came down again. The event was the sermon. Whether Mr. Anderson had any presentiment of his approaching end he did not intimate, but he only preached once more,—and on that day six weeks after, he died. On Lord's-day, 18th January, having met a few friends for prayer in his own house, he complained of sickness, and took some medicine, which only increased the nausea and pain. Next day he had medical aid, and obtained some relief; but his strength visibly declined, till, on the Sunday following, he was seized with internal paralysis, which, affecting the organs of speech, rendered him unintelligible. His various but vain attempts to make himself understood were painful to his attendants, and at first induced the fear that his brain was affected; but after some time his articulation became plainer, and delightful evidence was afforded, that not only was he of sound mind and sober judgment, but of strong faith and warm affections. The Bible he kept ever near him, though unable to fix

his eye steadily on its blessed contents. A few days before, Dr. John Brown had sent him a copy of his lately published work on the "Resurrection of Life," with an affectionate note, referring him to the second page of the book, where his name is associated with six others, to whom the volume "is inscribed by the Author with cordial esteem and affection, in memorial of unbroken friendly intercourse for nearly half a century ; intercourse which, though soon to be interrupted, will, he trusts, be renewed, to be broken no more for ever." This book he had just cut open, and gone rapidly over its contents with great interest, when his illness put it beyond his power to give it a more attentive perusal ; but even when deprived of speech, he frequently took it up, or pointed to it, as if he longed to know more of the blessed subject of which it treated.*

A week before his death he rallied for a short time, and the doctor recommended a change of air and scene, and arrangements were made to carry this into effect. The few friends

* The last lines he ever penned were a few in reply to Dr. Brown's note:—

"MY DEAR BROTHER,—Do you know that among other things I had just been running over, 'The Law of Christ with respect to Civil Obedience,' third edition, but little could I have imagined that you were at the moment using even my name, in a manner, of all others, so acceptable and gratifying to my mind, and in company so acceptable to my heart.

"Yes, your friend, and your father's friend, to whom I was so much attached, and your uncle Ebenezer's friend, who said to me one day, 'O what a thing it is to think that we are to spend eternity with all these men over whom we have been ruminating!' Yes, now *our* time is coming, (and as you are fond of good old poetry,) it is but—

'A few stages further, and the journey is o'er ;
The days of our mourning
Then never returning,
No sighing, no sinning, nor death any more,
But triumphs resounding through yonder blest shore.'

"Your title of V. D. M. is also very sweet to me at this time. It is now a number of years since a literary friend urged the revival of that fine old designation. Now that you have broken the ice, to you I gladly ascribe the assumption of it. . . . I remain, ever thine in Christ Jesus our blessed Lord,

"CHRIST- ANDERSON."

whom he was permitted to see, found him cheerful, though he said but little. To one, he said, "Who knows but what the Lord has got something for me to do yet?" To another, who remarked that the Lord had not forgotten him, but was acknowledging him as a son, he replied, "Yes, he is, and I am thankful to him for it. What do you think Mrs. R. said to me lately, when I was in the depth of my distress about the Church and Mr. Thomas? She told me I was highly favoured, for I had got from the bottom of the ladder to the top at one bound. Now," added he, "there's a noble Christian for you!" Well could he appreciate a congratulation, which by a man of the world would have been deemed an insult; but to reach the extremity of his distress at once, was, as he said at another time, "a dealing too severe to have sprung from any other source than that of everlasting love." Some time after, being asked by a Christian friend how he felt, he replied with a joyful expression of countenance, "All is well—all is well; I experience His loving-kindness to me all the day, and His song is with me through all the night; and what more can I want? I am quite happy." The appearances favourable to the hope of returning strength were of short duration; he again relapsed, but retained his consciousness for a while. To one who hung over him, but could not conceal his emotion, "Don't be alarmed about me," said he, "I shall fall asleep in Jesus, and wake at the resurrection." Soon after he fell into a comatose state, out of which he never awoke, but gradually sunk till, on the 18th of February, at two, P.M., he ceased to breathe. Next day he would have completed his seventieth year.

The writer must leave to other and abler hands, on whom less suspicion of partiality is likely to rest, the task of drawing a complete estimate of the character of him whose course he has endeavoured to trace. But it will not be difficult for any judicious reader to approximate to such an estimate. The ingenuous and unreserved expression given to his views and

feelings in his correspondence, illustrated as these are by the leading events of his life, prominently exhibit the distinctive features of his character. He was, indeed, not unfrequently misunderstood, but this arose, it is presumed, rather from the peculiar elevation of some of his views, than from any want of openness in expressing them, or of simplicity or godly sincerity in carrying them out. The following traits, in addition to those already recorded, may, however, be of service to this end.

In preparing for the pulpit, Mr. Anderson was in the habit of thoroughly studying his subject before committing its leading thoughts to paper. His notes were seldom extended, and though they always lay before him in preaching, the use he made of them *there* depended on circumstances. Though he excelled in that most difficult part of a preacher's duty, the application, rarely does any trace of a practical peroration appear in his notes. He never wrote out a discourse except for the press, and then always after delivery. He frequently preached from the same text, but seldom from the same notes, except when from home. Many notes of sermons from the same passage of Scripture are now before the writer, through which, as might be expected, the same veins of thought run, but these are sufficiently dissimilar in their course to show that each discourse has been studied without reference to the others. Though his discourses were mostly textual or expository, seldom if ever what is styled systematic and doctrinal, yet in those notes where the text is not quoted, it is difficult or impossible to say on what passage they are founded. The thoughts which the text more naturally suggested, he left to his memory.

As a pastor, though he visited little, except where affliction presented a call, none could take a warmer interest in the spiritual welfare of each individual member of the flock, or felt more the responsibility that lay on him to watch for souls as one that must give account. He kept the list of their names

beside him, and the little record of their first impressions, early convictions and belief of the truth, with their difficulties and trials in making a profession of it. He encouraged those who were slow of expression to write to him, and this not only before they joined the Church, but long after, that he might know fully their case ; and these letters he carefully kept, when thousands of others were committed to the flames. For his people individually, as well as collectively, he abounded in prayer in secret still more than in public ; and his more private letters shew how much the affliction of any of them touched his heart, especially if it were a trial of a kind similar to those which he himself had experienced. Some proof how fitted he was to comfort those that were cast down, is afforded by his letters of sympathy, of which examples will be found in pp. 293-298, and 392-396.

His love of order was a constitutional feeling, strengthened by habit. It was seen in everything over which he had any control, the arrangements of his house, his books, papers, &c., and the uneasiness he felt in seeing anything out of its place. In a higher sphere it led him to cultivate those minor proprieties in the worship of God and ordinances of religion that tend so much to aid the worshipper, by simply removing what would disturb or distract. He was convinced that "the heart of man is too fickle to be trifled with, and as a very insignificant circumstance will divert his attention, the most punctilious regard should be paid to every department in the worship of our blessed Lord." His extreme sensitiveness to the slightest disorder in the house of God, his sympathy with those of a like mind, and his desire to cultivate in others what he believed would conduce so much to devotional habits, induced him to make arrangements there, which, with the solemnity of his manner of conducting the worship, resulted in a more than usual degree of stillness and attention not only during the sermon, but all through the service. This was observed by every one who occasionally visited the chapel, and is justly

ascribed by one of them to the minister "who has moulded his little flock into what has so much pleased us in exterior." The late Mr. Evans of John Street Chapel, London, in noticing the little *appearance* of devotion in the Scotch congregations generally, adds, "with the exception of our dear Brother Christopher Anderson's, that is a striking exception." Though the congregation of Mr. Evans was remarkable for the same devotional aspect, he remarks of Charlotte Chapel in a letter addressed to his own Church, 1840, "There was such a stillness—such a quiet solemnity—such a subduedness of manner, as much struck me. . . . Though a comparatively small congregation, it wore a Christ-like dress." With the same order and solemnity he conducted the Church-meetings, wishing all to feel as himself, how serious a thing it was to receive or reject one who sought Church-fellowship, and still more so, to exclude from Communion an erring member. Any disorder or discord on these occasions he considered as destructive to the effect the great Head of the Church intended the observance of His laws should produce.

He was a close and constant student of the Word of God. It was daily his delight not only to read a passage in secret, but to *rest* upon it until its hidden treasures rose to view and enriched his mind. This was quite independent of his preparation for the pulpit, though from the firm hold which his memory took of what he gained in this *personal* study of the sacred volume, he could draw upon the store at any time for public or private exposition. When requested in the social circle to explain some particular passage, he always readily complied; and in his own somewhat elliptical style, with few words but most apt illustrations, would open up the meaning and spirit of the sacred writer, and bring out the fulness, fitness, and beauty of his language. Deeper convictions of the plenary inspiration of the Word of God have been derived from these familiar yet profound expositions of its contents, than from the perusal of treatises professedly on the subject.

During the earlier years of his ministry, he read much in the works of the divines of the seventeenth century, especially in those of Owen, Howe, and Baxter. His first copy of the first of these, now in the possession of the writer, is covered with marginal notes and marks, which show how closely he had studied that profound theologian. To one who threw out some disparaging remarks on his favourite divine, "I owe more, as a preacher, to these," said he, pointing to the shelf that contained the twenty-eight volumes of his works, "than to all the rest of my library put together." Occasional expressions in his sermons shewed how little he had forgotten the thoughts which the early reading of Howe and Baxter had fixed in his mind, though his style was entirely his own, and utterly unlike that of these masters in Israel. The old Scotch divines, on whom Cecil has cast an undeserved slight, were also highly esteemed by him, and the works of Traill, Binning, Riccaltoun, Dickson, and others of the same school, were great favourites with him.

His Library, which, at the time of his death, consisted of about 3000 volumes, was strictly a theological one, seven-eighths of it consisting of works on Divinity or Ecclesiastical History. Many of these were of the rarest kind, and highly valued by the lovers of black letter. As might be expected, they bore the character of those studies to which he had devoted so many years,—the early history of Christianity among the native Irish and other Celtic tribes,—and the first translations of the Bible into English, and its introduction into England and Scotland. Among these was a small but valuable collection of the early editions of the English Scriptures, including two of Tyndale's New Testaments, those of 1534 and 1548, his Bible of 1549, and Cranmer's Bible of 1539; Coverdale's New Testament of 1538, and seven or eight others of the sixteenth century. He possessed also some fine copies of the earlier Latin versions, the Vulgate, &c.; Erasmus's Greek Testament, of 1522, with his

Latin version, and Commentary, 1522 ; and a very early edition of the Septuagint, for which he was offered fifty guineas, but declined parting with it. He must however have disposed of it subsequently, by gift or exchange, as it does not appear in the sale catalogue of his library. The late Dr. Stuart had collected at great cost and labour, during a long course of years, a variety of curious pamphlets on the subject of baptism, and liberty of religious worship, published during the seventeenth century. These, consisting of sixty-eight pieces, from Smyth's "Plea for Infants," 1610, and Robinson's "Religious Communion, Private and Publique," 1614, both printed at Amsterdam, to Dr. Russell's "Vindication," 1697, and including Sturgeon's "Plea for Toleration," and some others not to be found in any other collection, Dr. Stuart had bound in four thick quarto volumes ; while eighty other treatises on the same, or similar subjects, written mostly in the beginning of the eighteenth century, he had bound in eight octavo volumes. These, at the sale of Dr. Stuart's library, passed into that of Mr. Anderson, who added considerably to the collection from time to time, till it amounted to nearly a hundred volumes, and formed a prominent feature in his library.

But he did not live among his books alone, nor was his the life of a mere scholar, though so much shut up during his preparation of the "Annals." His constant *activity* in his Master's service left him no opportunity for indulging in literary leisure. While he held the Secretaryship of the Edinburgh Bible and Gaelic School Societies, a period of about sixteen years, the correspondence, general business, and annual journeys of inspection, filled up all the time not devoted to the duties of his ministry. On relinquishing these offices to others, the claims of the Serampore Mission drew upon his time and energy, if not more than the cause required, more than he had to spare, during ten of his later years, as his letters to Mr. Hope (pp. 311, 312) sufficiently shew. His researches, first into the

spiritual condition of the native Irish, and then into the history of the English Bible, completely engrossed him during many successive years.

When he accepted the pastoral office, he resolved, in the strength of Divine grace, to set the Church an example of habitual liberality, which it would be their interest and duty and happiness to follow. That resolution was nobly kept, for though much of his *giving* was too secret to be an *example*, enough was known to his people to afford the strongest evidence of his benevolent spirit. Too often, it is to be feared, these known instances of his liberality were deemed proofs rather of abundant means than of abundant grace, by those indisposed to imitate, and perhaps they had on some the opposite effect from what, in generous minds, they ought to have produced. We have already seen how much he contributed to the cause with which he was identified ; but his charity, though it began at home, did not end there. The Itinerant Society, during its useful course, drew largely on his liberality. (See p. 118.) To the cause of the native Irish, he not only devoted the profits entire of two editions of his "Historical Sketches," and more than the profits of the third, having distributed a great part of it to stir up a renewed interest on that people's behalf, but liberally contributed to the same object through those societies whose measures for the good of Ireland he approved. Those who visited Scotland on behalf of the Baptist Irish Society, can bear witness, not only to what he *gave*, but to what he *did*, to promote the objects of that Institution. The interest he took in the Mission in India was manifested in this way too. He appears in the lists as an annual subscriber like others, for he who does not so, incurs the suspicion that he gives nothing, but approving most of congregational collections, through them repeatedly his contributions were conveyed to the cause, to the amount of £50 and upwards, at a time. To cases of personal distress of those in the ministry, or in their

families, he lent a ready ear ; and, when fully known, these always touched his heart. To not a few whose means forbade them many of the comforts of life, he conveyed assistance in the most delicate manner, from time to time, sometimes concealing the source from which it came.

Vita sine literis mors est, was the legend on one of his seals. Sympathizing with those ministers and students who could seldom enjoy the luxury of a new book, he was in the habit of selecting from his own shelves what he thought were more needed elsewhere, and sending them where they were at once acceptable and useful. The Karen Missions, through the American Baptist Missionary Union,—the Indian, on the Mosquito shore, through the Church at Honduras,—the Baptist Churches at Berlin and Hamburg,—the poor Italian Protestants driven from Tuscany, and employed as colporteurs about Nice, through a lady resident there,—the converted Greeks in the Ionian Islands, through Mrs. Dickson, Corfu, formerly a member of his own Church,—and the cause of religious book distribution in the South of France, through the Toulouse Society,—all during the last few years of his life, shared practically and liberally in his sympathy ; and almost all these instances of far-looking benevolence would have remained unknown to others, had not the acknowledgments of those through whom his bounty passed, been found among his papers after his decease.

He never was rich. His annual income, *from all sources*, seldom rose above £300, and often was much lower. At the time of his death, it was greatly under that sum. As his ordinary expenditure nearly equalled his income, there is reason to think that, in accordance with a principle to which he sometimes gave expression, he drew on his capital for his contributions to the cause of Christ.

It is painful to think that a life like his, so peaceful in itself, so fraught with beneficence to all around, should, by the

selfishness of one and the ingratitude of others, be disturbed at its close, or diverted, in any measure, from the course it had pursued so long. "But a lesson will come," writes an esteemed minister of the Church of Scotland, when he heard of his death—"a lesson will come from this martyr that will instruct the Christian wayfarer after we have all passed away; and he who wrote with such heart and zeal of a Fryth and of a Tyn-dale, will give strange matter and instructive lessons in his own life, for the pen of some future biographer. It will be for him to tell how it could possibly happen that such a man as Christopher Anderson should have his last days clouded by the ingratitude of any of his people, or that he should be driven from his pulpit, where, as a Christian Father, Friend, and Minister, he had spoken through a long life the words of kindness and warning and salvation, with a persuasion and a pathos and a fidelity that few men have equalled." With the story before him the reader must draw the lesson himself, and the writer would only add, that, contrary to the anticipations which such a ministry would have led us to form as was its close, the records of Christian biography afford many similar instances,—that of Jonathan Edwards being a prominent one; and, as his old friend Dr. Wardlaw observed to him, "he had cause to be thankful that no assault had been attempted on that most sacred and precious of all things—*character*." Hence the cloud that was sought to be brought over the evening of his day was not suffered to obscure the lustre of the "grace given" him, and his course, as a minister of Jesus Christ, was to the end "the path of the just, which, as the shining light, shineth more and more unto the perfect day."





